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黄帝内经 素问

YELLOW EMPEROR'S CANON
OF MEDICINE
PLAIN CONVERSATION

II

中华书局
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Chinese-English

黄帝内经·素问

Yellow Emperor's Canon of Medicine ·

Plain Conversation

II



李照国 英译

刘希茹 今译

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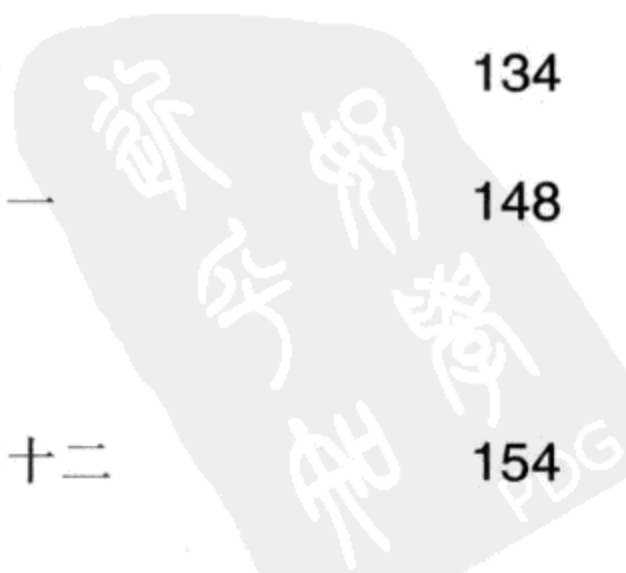
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【原文】

31.1 黄帝问曰：“今夫热病者，皆伤寒之类也。或愈或死，其死皆以六七日之间。其愈皆以十日以上者，何也？不知其解，愿闻其故。”

31.2 岐伯对曰：“巨阳者，诸阳之属也。其脉连于风府，故为诸阳主气也。人之伤于寒也，则为病热，热虽甚不死；其两感于寒而病者，必不免于死。”

31.3 帝曰：“愿闻其状。”

31.4 岐伯曰：“伤寒一日，巨阳受之，故头项痛，腰脊强。二日阳明受之，阳明主肉，其脉侠鼻络于目，故身热目疼而鼻干，不得卧也。三日少阳受之，少阳主骨，其脉循胁络于耳，故胸胁痛而耳聋。三阳经络皆受其病，

【今译】

31.1 黄帝问道：“现在所说的外感发热的疾病，都属于伤寒一类，有的痊愈，有的死亡，死亡的常在六七日之间，痊愈的约在10日以上，这是什么道理呢？我不知如何理解，想听听其中的原因。”

31.2 岐伯回答说：“足太阳经是诸阳之长，各阳经都隶属于太阳，太阳的经脉连于风府，所以能为诸阳主气。人感受寒邪以后，就会发热，发热虽重，一般不会死亡；如果阴阳二经同时感受寒邪而为病，就难免于死。”

31.3 黄帝说：“我想听听伤寒的症状。”

31.4 岐伯说：“伤寒的第一日，太阳经感受寒邪，所以头项疼痛，腰脊强直不舒。第二日阳明经受病，阳明主肌肉，阳明经脉挟鼻络于目，所以身热目痛而鼻干，不能安卧。第三日少阳经受病，少阳主骨，其经脉循胁肋而上络于耳，所以胸胁痛而耳聋。若三阳经络皆受病，尚未传入脏腑，



Volume 9

Chapter 31

Re Lunpian: Discussion on Heat

31.1 Huangdi asked, "Currently febrile diseases are all caused by cold attack and are sometimes curable and sometimes incurable. [If it is incurable, the patients may] die in six and seven days; [if it is curable, the patients] may be cured over ten days. What is the reason. I cannot understand it. Could you explain it for me?"

31.2 Qibo answered, "Taiyang^[1] commands all kinds of Yang and its Channel is connected with Fengfu (GV 16). So it governs the Qi for all kinds of Yang. When attacked by cold, people may have fever. [Sometimes the fever may be] serious, but it does not lead to death. [However,] the disease caused by cold attacking both Channels^[2] inevitably leads to death."

31.3 Huangdi said, "I'd like to know the symptoms."

31.4 Qibo answered, "In the first day of cold attack, Taiyang is attacked, resulting in headache, neck-ache and stiffness of the waist and spine. In the second day [of cold attack], Yangming is attacked. Yangming governs the muscles and its Channel runs beside the nose and reaches the eyes. So [cold attack of the Yangming Channel] causes fever, pain of the eyes, dryness in the nose and inability to sleep. In the third day [of cold attack], Shaoyang is attacked. Shaoyang governs the bones and its Channel runs along the rib-side and connects with the ears. So [cold attack of the Shaoyang Channel] causes chest pain, hypochondriac pain and deafness. If the three Yang Channels are all attacked but [the

【原文】

而未入于脏者，故可汗而已。四日太阴受之，太阴脉布胃中络于嗌，故腹满而嗌干。五日少阴受之，少阴脉贯肾络于肺，系舌本，故口燥舌干而渴。六日厥阴受之，厥阴脉循阴器而络于肝，故烦满而囊缩。三阴三阳，五脏六腑皆受病，荣卫不行，五脏不通则死矣。其不两感于寒者，七日巨阳病衰，头痛少愈；八日阳明病衰，身热少愈；九日少阳病衰，耳聋微闻；十日太阴病衰，腹减如故，则思饮食；十一日少阴病衰，渴止不满，舌干已而嚏；十二日厥阴病衰，囊纵、少腹微下，大气皆去，病日已矣。”

31.5 帝曰：“治之奈何？”

【今译】

都可以发汗而愈。第四日太阴经受病，足太阴经脉散布于胃中，上络于咽，所以腹胀满而咽干。第五日少阴经受病，足少阴经脉贯肾，络肺，上系舌本，所以口燥舌干而渴。第六日厥阴经受病，厥阴经脉环阴器而络于肝，所以胸中烦闷而阴囊收缩。如果三阴三阳经脉和五脏六腑均受病，营卫不能运行，五脏之气不通，那就要死亡了。如果病不是两感于寒邪的，第七日太阳病衰就会减轻，头痛稍愈；第八日阳明病会减轻，身热稍退；第九日少阳病会减轻，耳也逐渐能听到声音；第十日太阴病减轻，腹满已消，恢复正常，就想吃东西了；第十一日少阴病减轻，口不渴，不胀满，舌不干，能打喷嚏；第十二日厥阴病减轻，阴囊松弛，少腹舒适。至此，邪气已去，病逐渐痊愈。”

31.5 黄帝问道：“怎么治疗呢？”



pathogenic factors] have not been transmitted to the Zang-Organs, it can be cured by diaphoresis. In the fourth day [of cold attack], Taiyin is attacked. Taiyin Channel runs in the stomach and is connected with the throat. So [cold attack of Taiyin Channel] causes abdominal fullness and dry throat. In the fifth day [of cold attack], Shaoyin is attacked. The Shaoyin Channel runs across the kidneys, connects with the lung and reaches the root of the tongue. So [cold attack of the Shaoyin Channel] causes dry mouth, dry tongue and excessive thirst. In the sixth day [of cold attack], Jueyin is attacked. The Jueyin Channel runs around the genitals and connects with the liver. So [cold attack of the Jueyin Channel] causes dysphoria and shrinkage of the scrotum. If both the three Yin [Channels] and the three Yang [Channels] are attacked, the Five Zang-Organs and Six Fu-Organs are affected, Rong (Nutrient-Qi) and Wei (Defensive-Qi) are stagnant, and the Five Zang-Organs are obstructed, it inevitably leads to death."

"If cold does not simultaneously attack the two Channels [that are externally and internally related to each other], in the seventh day Taiyang disease alleviates and headache is mild; in the eighth day, Yangming disease alleviates and fever is mild; in the ninth day, Shaoyang disease alleviates and deafness is mild; in the tenth day, Taiyin disease alleviates, abdominal fullness is relieved and [the patients] want to eat; in the eleventh day, Shaoyin disease alleviates, [the symptoms of] thirst, distension and dry tongue have disappeared, [the patients] can sneeze; in the twelfth day, Jueyin disease alleviates, the scrota become relaxed and hang slightly from the lower abdomen. Daqi^[3] (Major-Qi) has disappeared and the disease gradually heals."

31.5 Huangdi asked, "How to treat it?"

【原文】

31.6 岐伯曰：“治之各通其脏脉，病日衰已矣。其未滿三日者，可汗而已；其滿三日者，可泄而已。”

31.7 帝曰：“热病已愈，时有所遗者，何也？”

31.8 岐伯曰：“诸遗者，热甚而强食之，故有所遗也。若此者，皆病已衰，而热有所藏，因其谷气相薄，两热相合，故有所遗也。”

31.9 帝曰：“善。治遗奈何？”

31.10 岐伯曰：“视其虚实，调其逆从，可使必已矣。”

31.11 帝曰：“病热当何禁之？”

31.12 岐伯曰：“病热少愈，食肉则复，多食则遗，此其禁也。”

31.13 帝曰：“其病两感于寒者，其脉应与其病形何如？”

31.14 岐伯曰：“两感于寒者，病一日则巨阳与少阴俱病，则头痛

【今译】

31.6 岐伯回答说：“治疗时，应根据病在何脏何经，分别予以施治，病势将日渐衰退。受病未滿3日的，可通过发汗使其痊愈；受病已滿3日的，可通过泻下而使其愈。”

31.7 黄帝问道：“热病已经痊愈，常有余邪不尽，是什么原因呢？”

31.8 岐伯回答说：“凡是余邪不尽的，是因为发热较重时勉强进食所致。象这样的病，都是病势虽已衰退，但尚有余热蕴藏于内。如勉强进食，则饮食不化而生之热与残存的余热相薄，则两热相合，所以有余热不尽的情况出现。”

31.9 黄帝说：“好。怎样治疗余热不尽呢？”

31.10 岐伯回答说：“应诊察疾病的虚实，予以适当的治疗，可使其痊愈。”

31.11 黄帝问道：“发热的病人在治疗上有什么禁忌呢？”

31.12 岐伯说：“发热的病人热势稍退时吃了肉食，病即复发；如果饮食过多，则出现余热不尽，这就是热病的禁忌。”

31.13 黄帝问道：“两感于寒的病人，其脉象和症状是怎样的呢？”

31.14 岐伯回答说：“两感于寒的病人，第一日为太阳与少阴两经



31. 6 Qibo answered, "The treatment is given according to the Zang-Organ and the Channel involved. [With such a treatment,] the disease gradually heals. [To cure the disease with the duration of] no more than three days, sweating [therapy] can be used; [to cure the disease with the duration of] more than three days, Xie (reducing or purging) [therapy] can be used."

31. 7 Huangdi asked, "Why sometimes [pathogenic factors] linger when febrile disease is already cured?"

31. 8 Qibo answered, "It is due to forced intake of food when the fever is still high. Under such a pathological condition, heat lingers when the disease is already alleviated. [In this case, forced intake of food will lead to] the combat between Guqi (Grain-Qi) and the lingering heat. That is why the fever remains."

31. 9 Huangdi said, "Good! How to deal with the remaining heat?"

31. 10 Qibo answered, "It can be cured either by Ni (reducing or purging therapy) or by Cong (tonifying or nourishing therapy) according to [the state of] Xu (Deficiency) or Shi (Excess)."

31. 11 Huangdi asked, "Is there any contraindication for febrile disease?"

31. 12 Qibo answered, "Febrile disease tends to recur if meat is eaten when the disease is just alleviated and heat may linger if excessive food is taken. This is the contraindication."

31. 13 Huangdi asked, "What are the pulse conditions and the symptoms and signs of the disease caused by cold simultaneously attacking the two Channels [that are internally and externally related to each other]?"

31. 14 Qibo answered, "As to [the disease caused by] cold simultaneously attacking the two Channels [that are internally and

【原文】

口干而烦满；二日则阳明与太阴俱病，则腹满身热，不欲食，谵言；三日则少阳与厥阴俱病，则耳聋囊缩而厥，水浆不入，不知人，六日死。”

31.15 帝曰：“五脏已伤，六腑不通，荣卫不行，如是之后，三日乃死，何也？”

31.16 岐伯曰：“阳明者，十二经脉之长也，其血气盛，故不知人，三日其气乃尽，故死矣。凡病伤寒而成温者，先夏至日者为病温，后夏至日者为病暑，暑当与汗皆出，勿止。”

【今译】

同时受病，其症状为头痛、口干和烦满；第二日为阳明与太阴两经同时受病，其症状腹满身热、不欲食和谵言；第三日为少阳与厥阴两经同时受病，其症状为耳聋、阴囊收缩、四肢发冷、水浆不入，神昏不知人，到第六天便死亡了。”

31.15 黄帝问道：“五脏已伤，六腑不通，营卫不行，像这样的病，要3天以后死亡，是什么道理呢？”

31.16 岐伯回答说：“阳明为十二经之长，血气最盛，所以病人神志昏迷，3天以后，阳明气血已经竭尽，所以就要死亡。凡伤于寒邪而成为温热病的，于夏至日以前发病的称为温病，于夏至日以后发病的就叫暑病。暑病汗出，可使暑热从汗散泄，所以暑病汗出，不要制止。”





externally related to each other], the Taiyang and Shaoyin [Channels] are attacked in the first day, leading to headache, dry mouth and dysphoria; the Yangming and Taiyin are attacked in the second day, causing abdominal fullness, body fever, anorexia and delirium; the Shaoyang and Jueyin are attacked in the third day, resulting in deafness, shrinkage of the scrota, syncope, inability to eat and drink and unconsciousness. [The patients] die in the sixth day.”

31. 15 Huangdi asked, “Why [the patients] die three days after impairment of the Five Zang-Organs, obstruction of the Six Fu-Organs and stagnation of the Rong (Nutrient-Qi) and Wei (Defensive-Qi)?”

31. 16 Qibo answered, “The Yangming [Channel], the longest one in the twelve Channels, is abundant in both blood and Qi. That is why [the patients] are unconscious. Three days later the Qi [of the Yangming Channel] is exhausted, so [the patients] die.”

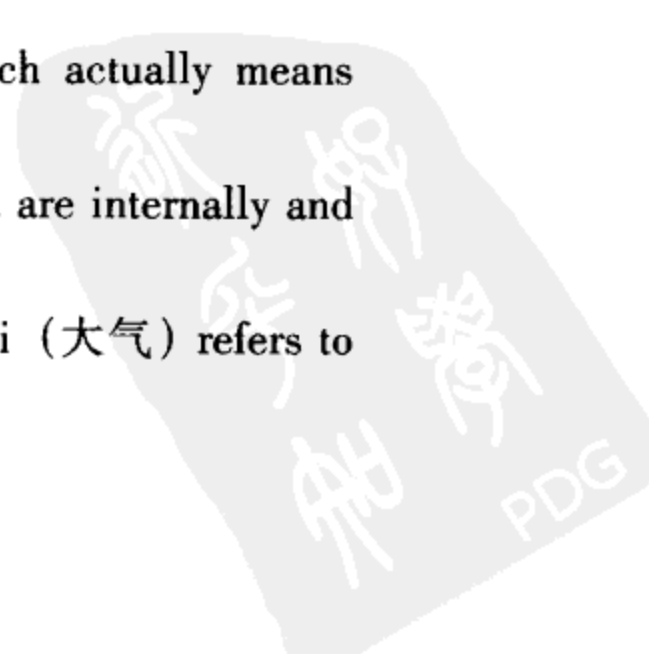
“The febrile disease due to cold attack is called warm disease if it occurs before the Summer Solstice and is known as summer disease if it occurs after Summer Solstice. Sweating in summer disease [is helpful for dispersing pathogenic factors] and should not be stopped.”

Notes:

[1] The original Chinese is Juyang (巨阳) which actually means Taiyang (太阳).

[2] “Both Channels” refers to the two Channels that are internally and externally related to each other.

[3] Daqi (大气): Wang Bing (王冰) said, “Daqi (大气) refers to Xieqi (邪气, Evil-Qi).”





刺热篇第三十二

【原文】

32.1 肝热病者，小便先黄，腹痛多卧，身热。热争则狂言及惊，胁满痛，手足躁，不得安卧；庚辛甚，甲乙大汗，气逆则庚辛死。刺足厥阴、少阳。其逆则头痛员员，脉引冲头也。

32.2 心热病者，先不乐，数日乃热。热争则卒心痛，烦闷善呕，头痛面赤，无汗；壬癸甚，丙丁大汗，气逆则壬癸死。刺手少阴、太阳。

32.3 脾热病者，先头重，颊痛，烦心，颜青，欲呕，身热，热争则腰

【今译】

32.1 肝脏发生热病，先出现小便黄、腹痛、多卧、身热等症状。当热邪入脏与正气相争时，则狂言惊骇，胁满痛，手足躁动，不得安卧；逢庚辛日则病重，逢甲乙日时，大汗出而热退。如果病人气已逆乱，在庚辛日死亡。治疗时，应刺足厥阴肝经和足少阳胆经。若肝气上逆，则见头痛眩晕，这是热邪循肝脉上冲于头所致。

32.2 心脏发生热病，先觉心中不快，数天后开始发热，当热邪入脏与正气相争时，则突然心痛，烦闷，多呕，头痛，面赤，无汗；逢到壬癸日则病重，若逢丙丁日，便大汗出而热退。若病人气已逆乱，将在壬癸日死亡。治疗时，应刺手少阴心经和手太阳小肠经。

32.3 脾脏发生热病，先感觉头重，面颊痛，心烦，额部发青，欲呕，



Chapter 32

Cire Pian: Discussion on Acupuncture Treatment of Febrile Diseases

32. 1 Liver febrile disease is marked by brownish urine, abdominal pain, somnolence and body fever [at the early stage] . The combat of heat [with Zhengqi (Healthy-Qi)] leads to ravings, fright, hypochondriac fullness and pain, restlessness of the hands and feet, restless sleep, aggravation in [the days of] Geng and Xin, profuse sweating in [the days of] Jia and Yi and death in [the days of] Geng and Xin if Qi is in disorder. [It can be treated by] needling [the Acupoints on] the Foot-Jueyin and [Foot-] Shaoyang [Channels]. The reverse flow [of Ganqi (Liver-Qi)] causes headache and vertigo due to [heat] attacking the head along the [Liver]Channel .

32. 2 Febrile disease of the heart is marked by unhappiness first and fever after several days. The combat of heat [with Zhengqi (Healthy-Qi)] causes angina pectoris, dysphoria, frequent vomiting, headache, reddish countenance without sweating, aggravation in [the days of] Ren and Gui, profuse sweating in [the days of] Bing and Ding, and death in [the days of] Ren and Gui if Qi is in disorder. [It can be treated by] needling the Hand-Shaoyin and Hand-Taiyang [Channels].

32. 3 Febrile disease of the spleen is marked by heaviness of the head, buccal pain, dysphoria, bluish forehead, desire to vomit and body fever. The combat of heat [with Zhengqi] causes lumbago that makes it difficult to bend the waist, abdominal fullness,

【原文】

痛，不可用俯仰，腹满泄，两颌痛；甲乙甚，戊己大汗，气逆则甲乙死。刺足太阴、阳明。

32.4 肺热病者，先淅然厥，起毫毛，恶风寒，舌上黄，身热。热争则喘咳，痛走胸膺背，不得大息，头痛不堪，汗出而寒；丙丁甚，庚辛大汗，气逆则丙丁死。刺手太阴、阳明，出血如大豆，立已。

32.5 肾热病者，先腰痛骭痠，苦渴数饮，身热。热争则项痛而强，骭寒且痠，足下热，不欲言，其逆则项痛员员淡淡然；戊己甚，壬癸大汗，气逆则戊己死。刺足少阴、太阳。诸汗者，至其所胜日汗出也。

【今译】

身热。当热邪入脏与正气相争时，则腰痛不可以俯仰，腹部胀满而泄泻，两颌部疼痛；到甲乙日时，则病重，若逢戊己日，便大汗出而热退。若病人气已逆乱，将在甲乙日死亡。治疗时，刺足太阴脾经和足阳明胃经。

32.4 肺脏发生热病，先感觉体表寒冷，毫毛竖立，恶风寒，舌上发黄，身体发热。当热邪入脏与正气相争时，则气喘咳嗽，疼痛牵连胸背部，不能太息，头痛得厉害，汗出而恶寒；逢丙丁之日，病加重，逢庚辛之日，便大汗出。若病人气已逆乱，就会在丙丁日死亡。当刺手太阴肺经和手阳明大肠经，刺出大豆大小的血滴，病可立愈。

32.5 肾脏发生热病，先觉腰痛，小腿发酸，口渴，不断饮水，全身发热。当邪热入脏与正气相争时，则项强直，小腿寒冷酸痛，足心发热，不想说话。如果肾气上逆，则项痛头眩晕而摇动不定；逢戊己之日，则病重，逢壬癸之日，便大汗出。若病人气已逆乱，就会在戊己之日死亡。当刺足少阴肾经和足太阳膀胱经。以上所说的诸脏之大汗出，都是到了各脏气旺之日，正胜邪退，即大汗出而热退病愈。



diarrhea, pain of the chin, aggravation in [the days of] Jia and Yi, profuse sweating in [the days of] Wu and Ji, and death in [the days of] Jia and Yi if Qi is in disorder. [It can be treated by] needling the Foot-Taiyin and Foot-Yangming [Channels].

32. 4 Febrile disease of the lung is marked by chills, standing of body hair, aversion to wind and cold, yellowish tongue and body fever. The combat of heat [with Zhengqi] causes panting, cough, pain migrating to the chest and back, inability to take deep breath, severe headache, sweating and aversion to cold, aggravation in [the days of] Bing and Ding, profuse sweating in [the days of] Geng and Xin, and death in [the days of] Bing and Ding if Qi is in disorder. [It can be treated by] needling Hand-Taiyin and Hand-Yangming. [It is usually] cured immediately after letting out a drop of blood as large as a grain of soybean.

32. 5 Febrile disease of the kidney is marked by lumbago, pain of the shank, extreme thirst, frequent drinking of water and body fever. The combat of heat [with Zhengqi (Healthy-Qi)] causes pain and stiffness of the nape, cold and pain of the shank, feverish soles, no desire to speak, neck pain and dizziness if [Shenqi (Kidney-Qi)] flows adversely, aggravation in [the days of] Wu and Ji, profuse sweating in [the days of] Ren and Gui, and death in [the days of] Wu and Ji. [It can be cured by] needling Foot-Shaoyin and Foot-Taiyang. {Profuse sweating mentioned in the above paragraphs refers to excessive sweating in the days dominated by [the Five Zang-Organs] respectively. }^[1]

【原文】

32.6 肝热病者，左颊先赤；心热病者，颜先赤；脾热病者，鼻先赤；肺热病者，右颊先赤；肾热病者，颐先赤。病虽未发，见赤色者刺之，名曰治未病。热病从部所起者，至期而已；其刺之反者，三周而已；重逆则死。诸当汗者，至其所胜日，汗大出也。

32.7 诸治热病，以饮之寒水，乃刺之，必寒衣之，居止寒处，身寒而止也。

32.8 热病先胸胁痛，手足躁，刺足少阳，补足太阴，病甚者为五十九刺。热病始手臂痛者，刺手阳明、太阴而汗出止。热病始于头首者，刺项太阳而汗出止。热病始于足胫者，刺足阳明而汗出止。热病先身重，

【今译】

32.6 肝脏发生热病，左颊部先见赤色；心脏发生热病，额部先见赤色；脾脏发生热病，鼻部先见赤色；肺脏发生热病，右颊部先见赤色；肾脏发生热病，颐部先见赤色。病虽未有发作，但面部已有赤色出现，就应予以针刺治疗，这叫做治未病。热病只在五脏色部所在出现赤色，未有其他症状的，病尚轻浅，若及时治疗，则至其当旺之日，病可痊愈；若治疗不当，应泻反补，应补反泻，就会延长病程，需通过3次当旺之日，才能病愈；如果一再误治，就会造成死亡。各脏热病应当汗出的，都是至其当旺之日，大汗出而病愈。

32.7 凡是治疗热病，应该给病人喝些清凉饮品之后，再进行针刺，并且要病人衣着单薄，居住凉爽之地，如此可使热退身凉而病愈。

32.8 热病先出现胸胁痛，手足躁动不安的，应刺足少阳经，补足太阴经。病重的就用五十九刺的方法。热病先手臂痛的，刺手阳明、太阴二经，汗出则热止。热病开始发于头部的，刺足太阳经，汗出则热止。热病开始发于足胫部的，刺足阳明经，汗出则热止。热病先出现



32. 6 In the febrile disease of the liver, the left cheek turns red first; in the febrile disease of the heart, the forehead turns red first; in the febrile disease of the spleen, the nose turns red first; in the febrile disease of the lung, the right cheek turns red first; in the febrile disease of the kidney, the Yi^[2] turns red first. Acupuncture can be used when [certain part of the face] turns red, though the disease has not occurred yet. [Such a way of treatment] is known as to treat diseases in advance. Febrile disease marked by reddishness only in the regions [of the face related to the Five Zang-Organs] will heal in the day [in which the concerned Zang-Organ is in] domination. If needling is improperly done, [the disease] may heal in three cycles^[3]. If the therapeutic error is serious, it will cause death. { Profuse sweating mentioned in the above paragraphs refers to excessive sweating in the days dominated by [the Five Zang-Organs] respectively, during which there is profuse sweating. }^[4]

32. 7 To treat febrile diseases, [doctors may] ask [the patients] to drink cold water and then insert the needle. [The patients are asked] to wear thin clothes and live in cold places because coldness of the body [is helpful for] stopping fever.

32. 8 Febrile disease marked first by pain in the chest and hypochondrium and restlessness of the hands and feet [can be treated by] needling Foot-Shaoyang and supplementing Foot-Taiyin. If the disease is severe, [the method for] needling the fifty-nine [Acupoints]^[5] [can be used]. Febrile disease marked first by pain of arm [can be cured by] needling Hand-Yangming and Hand-Taiyin till sweating [is induced]. Febrile disease starting from the head first [can be cured by]

【原文】

骨痛，耳聋，好瞑，刺足少阴，病甚为五十九刺。热病先眩冒而热，胸胁满，刺足少阴、少阳。

32.9 太阳之脉，色荣颧骨，热病也，荣未夭，曰今且得汗，待时而已。与厥阴脉争见者，死期不过三日。其热病内连肾，少阳之脉色也。少阳之脉，色荣颊前，热病也，荣未夭，曰今且得汗，待时而已。与少阴脉争见者，死期不过三日。

32.10 热病气穴：三椎下间主胸中热，四椎下间主膈中热，五椎下间主肝热，六椎下间主脾热，七椎下间主肾热，荣在骶也。项上三椎陷者中也。

【今译】

身体重、骨痛、耳聋、嗜睡的，刺足少阴经，病重的用五十九刺的方法。热病先出现眩晕而发热、胸胁满的，刺足少阴和足少阳二经。

32.9 太阳经脉的病，赤色出现于颧骨部是热病。若色泽尚未暗晦，可得汗出，待到其所胜之时而病愈。若同时又见厥阴经脉证，死期不过3日。这是因为热病已内连于肾，兼见了少阳脉色的缘故。少阳经脉，赤色出现于面颊的前方，这是少阳经脉热病。若色泽尚未暗晦，可得汗出，待其当旺之时而病愈。若同时又见少阴脉色现于颊部，死期不过3日。

32.10 治疗热病的气穴：第三脊椎下方主治胸中热病，第四脊椎下方主治膈中的热病，第五脊椎下方主治肝热病，第六脊椎下方主治脾热病，第七脊椎下方主治肾热病，又可刺尾骶骨处。颈项部第三脊椎



needling [the Acupoints of the] Foot-Taiyang on the nape till sweating [is induced]. Febrile disease marked first by heaviness of the body, pain of the bones, deafness and somnolence [can be treated by] needling Foot-Shaoyin. If the disease is severe, [the method for] needling the fifty-nine [Acupoints can be used]. Febrile disease marked first by vertigo, fever, fullness of the chest and hypochondrium [can be treated by] needling Foot-Shaoyin and Foot-Shaoyang.

32. 9 If reddishness appears over [the region of] cheekbone [in the disease of] the Taiyang [Channel], it is febrile disease. If the countenance is not blackish, sweating will occur and [the disease] will heal in the time of domination. [If the syndrome of] Jueyin [Channel] appears at the same time, [the patients] will die in no more than three days because febrile disease has already affected the kidney and the countenance of Shaoyang Channel has already appeared. If reddishness [in the disease of] the Shaoyang Channel appears over [the region] before the cheek, it is febrile disease. If the countenance is not blackish, sweating will occur and [the disease] will heal in the time of domination. [If the syndrome of] Shaoyin [Channel] appears at the same time, [the patients] will die in no more than three days.

32. 10 [The following are] the Acupoints for [treating] febrile disease. [The Acupoint] below the third vertebra deals with heat in the chest; [the Acupoint] below the fourth vertebra deals with heat in the diaphragm; [the Acupoint] below the fifth vertebra deals with febrile disease of the liver; [the Acupoint] below the sixth vertebra deals with febrile disease of the spleen; [the Acupoint] below the seventh vertebra deals with febrile disease of the

【原文】

颊下逆颧为大瘕，下牙车为腹满，颧后为胁痛。颊上者，膈上也。

【今译】

以下凹陷处是大椎穴。诊察面色，可以推知腹部疾病，如颊部赤色由下向上到颧骨部，为大瘕病；赤色见于颊车部的，为腹部胀满；赤色见于颧骨后的，为胁痛；赤色见于颊上，病在膈上。





kidney. [Febrile disease in the] Rong (Nutrient-Phase) [can be treated by] needling [the Acupoints located on] the sacrum. [The vertebrae mentioned above are counted from] the center of the depression over the third vertebra on the neck. [Reddishness of] the cheek from the lower part to the cheekbone indicates dysentery; [reddishness of] the mandible indicates abdominal fullness; [reddishness] posterior to the cheekbone indicates hypochondriac pain; and [reddishness] over the cheeks indicates diseases above the diaphragm.

Notes:

[1] This part does not appear in *Taisu* (《太素》). *Suwen Zhijie* (《素问直解》) says that this part is miscopying.

[2] Yi (颐) refers to the part lateral to and inferior to the corner of the mouth.

[3] The original Chinese characters for three cycles are San (三) Zhou (周, cycle). There are different explanations about San (三) Zhou (周, cycle). *Leijing* (《类经》) says that it refers to the experience of the dominating day for three times. Wang Bing (王冰) said that it described the condition of the three Yin (阴) and three Yang (阳) Channels. *Suwen Jingzhu Jiejie* (《素问经注节解》) said that it simply meant repetition. Gao Shizong (高士宗) said that it meant three days. Some English translators have translated San (三) Zhou (周, cycle) into three weeks. This is obviously improper because the concept of "week" did not exist in the time in which *Huangdi Neijing* (《黄帝内经》) was compiled.

[4] This part does not appear in *Taisu* (《太素》). *Suwen Zhijie* (《素问直解》) says that this part is miscopying.

[5] See Chapter 61.

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评热病论篇第三十三

【原文】

33.1 黄帝问曰：“有病温者，汗出辄复热，而脉躁疾不为汗衰，狂言不能食，病名为何？”

33.2 岐伯对曰：“病名阴阳交，交者死也。”

33.3 帝曰：“愿闻其说。”

33.4 岐伯曰：“人所以汗出者，皆生于谷，谷生于精。今邪气交争于骨肉而得汗者，是邪却而精胜也。精胜则当能食而不复热，复热者，邪气也。汗者，精气也，今汗出而辄复热者，是邪胜也。不能食者，精无俾也。病而留者，其寿可立而倾也。且夫《热论》曰：汗出而脉尚躁盛者死。今脉不与汗相应，此不胜其病也，其死明矣。狂言者是失志，失志者死。今见三死，不见一生，虽愈必死也。”

33.5 帝曰：“有病身热，汗出烦满，烦满不为汗解，此为何病？”

【今译】

33.1 黄帝问道：“有的温热病患者，汗出后又发热，脉象急疾躁动，其病势不因汗出而衰减，反而言语狂乱，不能饮食，这叫什么病呢？”

33.2 岐伯回答说：“这种病叫阴阳交，阴阳交是死证。”

33.3 黄帝说：“我想听听其中的道理。”

33.4 岐伯回答说：“人所以出汗，是依赖于水谷所化生的精气。现在邪气与正气交争于骨肉之间而出汗，是邪气退而精气胜的缘故。精气胜就应当能进食而不再发热。复热是邪气尚留，汗出是精气胜邪的反映。现在汗出后又发热，是邪气胜于精气。饮食不进，则精气得不到补益，邪热滞留不去，病人的生命就会发生危险。《热论》中说：汗出而脉仍躁盛，是死证。现在脉象与汗出不相适应，是精气不能胜邪，死亡征象已明。狂言乱语是神志失常，神志失常是死证。现在已出现了3种死证，而不见一线生机，病可能因汗出而暂时减轻，但终究必死。”

33.5 黄帝问道：“有的病全身发热，汗出烦闷，其烦闷并不因汗出而缓解，这是什么病呢？”



Chapter 33

Ping Rebing Lunpian: Comments on Febrile Diseases

33. 1 Huangdi asked, "What is the name of the warm disease characterized by fever following sweating, restless pulse, no alleviating after sweating, ravings and no appetite?"

33. 2 Qibo answered, "It is called Yinyangjiao^[1] (combination of Yin and Yang) which is incurable."

33. 3 Huangdi said, "I'd like to know the cause."

33. 4 Qibo answered, "Sweating comes from Jing (Essence) transformed from food. Sweating during the combat between Xieqi (Evil-Qi) [and Zhengqi (Healthy-Qi)] indicates recession of Xie (Evil) and domination of Jing (Essence). When Jing (Essence) is in domination, [the patients] should be able to eat food and fever should not recur. The recurrence of fever [indicates the retention of] Xieqi and sweating [indicates the domination of] Jingqi (Essence-Qi). Recurrence of fever after sweating indicates the domination of Xie (Evil) and anorexia indicates lack of Jing (Essence). Retention of Xie (Evil) endangers the life [of the patients]. [The book entitled] *Relun* (Discussion on Febrile Disease) says that [the disease marked by] sweating and restless pulse is incurable. Now the pulse state does not correspond to sweating. This is [a sign that Jingqi (Essence-Qi)] fails to overpower Xie (Evil), inevitably leading to death. Ravings is a sign of mental derangement. Since there are now three signs of death and no signs of life, [the patients] will inevitably die even if [their conditions] are improved."

33. 5 Huangdi asked, "What is the disease marked by fever, sweating and dysphoria which is not relieved after sweating?"

【原文】

33.6 岐伯曰：“汗出而身热者，风也；汗出而烦满不解者，厥也，病名曰风厥。”

33.7 帝曰：“愿卒闻之。”

33.8 岐伯曰：“巨阳主气，故先受邪；少阴与其为表里也，得热则上从之，从之则厥也。”

33.9 帝曰：“治之奈何？”

33.10 岐伯曰：“表里刺之，饮之服汤。”

33.11 帝曰：“劳风为病何如？”

33.12 岐伯曰：“劳风法在肺下，其为病也，使人强上瞑视，唾出若涕，恶风而振寒，此为劳风之病。”

33.13 帝曰：“治之奈何？”

33.14 岐伯曰：“以救俯仰。巨阳引精者三日，中年者五日，不精者七日，咳出青黄涕，其状如脓，大如弹丸，从口中若鼻中出，不出则伤肺，伤肺则死也。”

33.15 帝曰：“有病肾风者，面胛痈然壅，害于言，可刺不？”

【今译】

33.6 岐伯回答说：“汗出而全身发热，是感受了风邪；汗出而烦闷不解，是由于气上逆所致，这种病叫风厥。”

33.7 黄帝说：“希望你能详尽地讲给我听。”

33.8 岐伯回答说：“太阳主诸阳之气，是一身之表，所以太阳首先感受风邪。少阴与太阳相为表里，少阴受太阳发热的影响，其气亦从之而上逆，便成为厥。”

33.9 黄帝问道：“怎么治疗呢？”

33.10 岐伯回答说：“治疗时应同时刺太阳少阴两经，并内服汤药。”

33.11 黄帝问道：“劳风这种病是怎样的呢？”

33.12 岐伯回答说：“劳风的受邪部位常在肺下，症状为头项强直，头昏目眩而视物不清，口吐黏痰似涕，恶风而寒栗。”

33.13 黄帝问道：“怎样治疗呢？”

33.14 岐伯回答说：“首先应使其胸中通畅，俯仰自如。其次是引太阳经的阳气，以解郁闭之邪。经适当治疗，青壮年可3日而愈；中年人精气稍衰，5日可愈；老年人精气已衰，需7日始愈。这种病人，咯出青黄色黏痰，其状如脓，大小如弹丸，从口中或鼻中排出。如果不能咯出，就要伤肺，肺伤则死。”

33.15 黄帝问道：“有患肾风的人，面部浮肿，目下壅肿，妨害讲话，可以用针刺治疗吗？”



33. 6 Qibo answered, “Sweating with fever is caused by wind and sweating with dysphoria is caused by Jue (reverse flow of Qi). This disease is called Fengjue .”

33. 7 Huangdi said, “I’d like to know the details.”

33. 8 Qibo answered, “Taiyang governs Qi and therefore is attacked first. [Since] Shaoyin is internally and externally related to [Taiyang], it reverses upwards when affected by heat [from Taiyang], and therefore resulting in Jue (reverse flow of Qi).”

33. 9 Huangdi asked, “How to treat it?”

33. 10 Qibo answered, “[It can be treated by] needling the external and the internal and oral taking of medicinal decoction.”

33. 11 Huangdi asked, “What is Laofeng^[3]?”

33. 12 Qibo answered, “In Laofeng, [Xieqi] invades [the body] from below the lung, leading to stiffness of the neck, blurred vision, sticky sputum like snivel, aversion to wind and chills. [These are the symptoms of] Laofeng.”

33. 13 Huangdi asked, “How to treat it?”

33. 14 Qibo answered, “[The treatment should focus on] relieving stiffness. Young [patients] ^[4] can be cured in three days; middle-aged [patients] can be cured in five days and old [patients] can be cured in seven days. [The patients may] cough up bluish and yellowish sputum like pus and the size of a marble from the mouth or nose. If it is not coughed up, it impairs the lung. If the lung is impaired, [the patients] will die.”

33. 15 Huangdi asked, “Can acupuncture be used to treat Shenfeng (Kidney-Wind Syndrome) [with the symptoms of] facial dropsy, lower palpebral edema and difficulty in speaking?”

【原文】

33.16 岐伯曰：“虚不当刺，不当刺而刺，后五日其气必至。”

33.17 帝曰：“其至何如？”

33.18 岐伯曰：“至必少气，时热，时热从胸背上至头，汗出手热，口干苦渴，小便黄，目下肿，腹中鸣，身重难以行，月事不来，烦而不能食，不能正偃，正偃则咳，病名曰风水，论在《刺法》中。”

33.19 帝曰：“愿闻其说。”

33.20 岐伯曰：“邪之所凑，其气必虚。阴虚者，阳必凑之，故少气、时热而汗出也。小便黄者，少腹中有热也。不能正偃者，胃中不和也。正偃则咳甚，上迫肺也。诸有水气者，微肿先见于目下也。”

33.21 帝曰：“何以言？”

33.22 岐伯曰：“水者阴也，目下亦阴也，腹者至阴之所居，故水在腹者，必使目下肿也。真气上逆，故口苦舌干，卧不得正偃，正偃

【今译】

33.16 岐伯回答说：“虚证不能用针刺。如果不当刺而刺，必伤真气，5天以后，病气必至。”

33.17 黄帝问道：“病气至时的情况是怎样的呢？”

33.18 岐伯回答说：“病气至时，病人必感到少气，时时发热，从胸背上至头时常觉热，汗出，手热，口中干苦而渴，小便黄，目下肿，腹中肠鸣，身体沉重难以行动，如患者是妇女则月经闭止，心烦而不能食，不能仰卧，仰卧则咳，此病叫风水，在《刺法》中就有论述。”

33.19 黄帝说：“我想听听其中的道理。”

33.20 岐伯回答说：“邪气之所以能够侵犯人体，是由于人体正气不足。肾阴不足，阳邪便乘虚侵入，所以呼吸少气，时时发热而汗出。小便色黄，是腹中有热。不能仰卧，是胃中不和。仰卧则咳嗽加剧，是因为水气上迫于肺。凡是有水气病的，目下部先出现轻微浮肿。”

33.21 黄帝问道：“为什么呢？”

33.22 岐伯回答说：“水属阴，目下也属阴，腹部是至阴所在之处，所以腹中有水，目下必然发生轻微浮肿。心火之气上逆，则口苦咽干，



33. 16 Qibo answered, "Acupuncture should not be used to treat Xu (Deficiency) [Syndrome]. Wrong use of acupuncture [to treat Xu (Deficiency) Syndrome] leads to arrival of Qi^[5] five days later. "

33. 17 Huangdi asked, "What will happen if Qi arrives?"

33. 18 Qibo answered, "The arrival [of Qi] will cause shortness of breath, frequent fever running from the chest to the back and head, sweating, feverish hands, dry mouth, extreme thirst, yellowish urine, edema of palpebra inferior, borborygmus, heaviness of the body, difficulty in walking, amenorrhea, dysphoria, anorexia, inability to supinate and cough if [the patients] lie in supination. This disease is called Fengshui (Wind-Edema) which is described in [the book entitled] *Cifa* (*Needling Techniques*). "

33. 19 Huangdi asked, "I'd like to know the cause. "

33. 20 Qibo answered, "The accumulation of Xie (Evil) means the deficiency of Qi. If Yin is deficient, Yang must accumulate, and therefore leading to shortness of breath, frequent fever and sweating. Yellowish urine is due to heat in the lower abdomen. Inability to lie in supination is due to disharmony of the stomach. Severe cough in supination is due to pressure of the lung [by Xieqi (Evil-Qi)]. The premonitory symptom of edema is on the palpebra inferior that is slight dropsical. "

33. 21 Huangdi asked, "What is the reason?"

33. 22 Qibo answered, "Water^[6] pertains to Yin and so is the palpebra inferior. The abdomen is the location of Zhiyin (Supreme-Yin). That is why retention of water in the abdomen^[7] makes the palpebra inferior slightly dropsical. Zhenqi^[8] flows adversely upwards, resulting in bitter taste in the mouth, dry tongue, inability to lie in supination and coughing up clear water [if the patients] lie in supination. That is why [the patients with] edema cannot lie [in supination because] lying in supination

【原文】

则咳出清水也。诸水病者，故不得卧，卧则惊，惊则咳甚也。腹中鸣者，病本于胃也。薄脾则烦不能食，食不下者，胃脘隔也。身重难以行者，胃脉在足也。月事不来者，胞脉闭也，胞脉者属心而络于胞中，今气上迫肺，心气不得下通，故月事不来也。”

33.23 帝曰：“善。”

【今译】

不能仰卧，仰卧则咳出清水。凡是有水气病的人，都不能卧，卧则惊，惊则咳嗽加剧。腹中鸣响，是胃肠中有水气窜动，其病本在于胃。若水迫于脾，则心烦不能食。饮食不进，是水气阻隔于胃脘。身体沉重而行动困难，是因为胃脉下行于足部。妇女月经不来，是因为胞脉闭阻不通。胞脉属于心而下络于胞中，现水气上迫于肺，心气不得下通，所以月经不来。”

33.23 黄帝说：“好。”





causes palpitation which makes their cough worse. Borborygmus is caused by [disorder of] the stomach. Pressure [of water] on the spleen leads to dysphoria and anorexia. [If the patients are] unable to take food, it is due to obstruction of the stomach. Heaviness of the body and difficulty in walking are due to the Stomach Channel that runs onto the feet. Amenorrhea is due to obstruction of the uterine Channel which belongs to the heart and is connected with the uterus. Now Qi^[9] presses on the lung and the Xinqi (Heart-Qi) cannot descend. That is why menstruation stops.”

33. 23 Huangdi said, “Good!”

Notes:

[1] Yinyangjiao (阴阳交) is a disease caused by invasion of pathogenic heat, which pertains to Yang (阳) in nature, into Yinfen (阴分, Yin-Phase).

[2] The external and internal here refer to the Taiyang (太阳) and Taiyin (太阴) Channels because they are internally and externally related to each other.

[3] In the twenty-fifth volume of *Taisu* (《太素》), it says, “The disease caused by wind attack during overstrain is called Laozhong (劳中), also known as Laofeng (劳风).”

[4] The original Chinese characters for this “young [patients]” are Ju (巨, large) Yang (阳) Yin (引, draw or direct) Jing (精, Essence) which are explained quite differently. Some scholars believe that these characters simply describe young people who are full of Yang (阳) and Jing (精, Essence). Other scholars feel that Jing (精, Essence) describes the condition of young people, but Ju (巨, large) Yang (阳) Yin (引, draw or direct) mean to direct or to draw the Yangqi (阳气) of Taiyang (太阳) Channel. Maybe there were errors made in recopying or recompiling in ancient times.

[5] Qi (气) here means Xieqi (邪气, Evil-Qi) or Bingqi (病气, Morbid-Qi).

[6] Water here means edema.

[7] Retention of water in the abdomen refers to something like ascites.

[8] Zhenqi (真气) here is not Genuine-Qi. It refers to Xinqi (心气, Heart-Qi). Zhang Zhicong (张志聪) said, “Zhenqi (真气) here means Xinqi (心气, Heart-Qi) of Zangzhen (脏真, Genuine-Zang). The heart pertains to fire and detests water. When Shuiqi (水气, Water-Qi) moves upwards, it drives Xinqi (心气, Heart-Qi) to flow adversely and causes bitter taste in the mouth and dry tongue.”

逆调论篇第三十四

【原文】

34.1 黄帝问曰：“人身非常温也，非常热也，为之热而烦满者，何也？”

34.2 岐伯对曰：“阴气少而阳气胜，故热而烦满也。”

34.3 帝曰：“人身非衣寒也，中非有寒气也，寒从中生者何？”

34.4 岐伯曰：“是人多痹气也，阳气少，阴气多，故身寒如从水中出。”

34.5 帝曰：“人有四支热，逢风寒如炙如火者，何也？”

34.6 岐伯曰：“是人者，阴气虚，阳气盛，四支者阳也，两阳相得，而阴气虚少，少水不能灭盛火，而阳独治。独治者，不能生长也，独胜而止耳。逢风而如炙如火者，是人当肉烁也。”

【今译】

34.1 黄帝问道：“有的病人不是因为衣服温而温，也不因衣服热而热，但却出现发热烦闷，这是为什么呢？”

34.2 岐伯回答说：“这是由于阴气少而阳气胜，所以发热而烦闷。”

34.3 黄帝问道：“有的人穿的衣服并不单薄，身体中也没有寒气，却总觉得寒从内生，这是什么原因呢？”

34.4 岐伯回答说：“是因为这种人多痹气，阳气少而阴气多，所以经常感觉身体发冷，像从水中出来一样。”

34.5 黄帝问道：“有的人四肢发热，一遇到风寒，便觉得身热如炙如火，这是什么原因呢？”

34.6 岐伯回答说：“这种人多因素体阴气虚而阳气盛，四肢属阳，风邪也属阳，四肢感受风邪，是两阳相合，则阳气更加亢盛，阳气益盛则阴气益虚，致虚少的阴气不能熄灭旺盛的阳火，形成了阳气独旺于外的现象。阳气独旺，便不能生长，阳气独胜而生机停止。所以这种四肢逢风而热得如炙如火的，肌肉必然逐渐消瘦。”



Chapter 34

Nitiao Lunpian: Discussion on Disharmony

34. 1 Huangdi asked, “Why some patients feel feverish and restless not because of normal warmth and normal hotness^[1]?”

34. 2 Qibo answered, “Yinqi is insufficient while Yangqi is superabundant. That is why [the patients feel] feverish and restless.”

34. 3 Huangdi asked, “Some patients have put on enough clothes and there is no Cold-Qi inside [their body]. But why they seems to have endogenous cold?”

34. 4 Qibo answered, “[These patients] have Biqi^[2]. Yangqi is insufficient while Yinqi is superabundant. That is why they feel as cold as just getting out of cold water.”

34. 5 Huangdi asked, “Some people feel feverish over their four limbs. When confronted with wind and cold, they feel burning hot. What is the reason?”

34. 6 Qibo answered, “These people are deficient in Yinqi while abundant in Yangqi. The four limbs pertain to Yang. The combination of double Yang^[3] makes Yinqi even more deficient. The deficient water^[4] cannot put out powerful fire^[5], leading to predomination of Yang that prevents generation and growth. Predomination [of Yang] and stoppage of generation and growth are the reasons why [some people feel] burning hot when confronted with wind. These people gradually become emaciated.”

【原文】

34.7 帝曰：“人有身寒，汤火不能热，厚衣不能温，然不冻栗，是为何病？”

34.8 岐伯曰：“是人者，素肾气胜，以水为事；太阳气衰，肾脂枯不长；一水不能胜两火。肾者水也，而生于骨，肾不生，则髓不能满，故寒甚至骨也。所以不能冻栗者，肝一阳也，心二阳也。肾孤脏也，一水不能胜二火，故不能冻栗，病名曰骨痹，是人当挛节也。”

34.9 帝曰：“人之肉苛者，虽近衣絮，犹尚苛也，是谓何疾？”

34.10 岐伯曰：“荣气虚，卫气实也，荣气虚则不仁，卫气虚则不用，荣卫俱虚，则不仁且不用，肉如故也。人与志不相有，曰死。”

【今译】

34.7 黄帝问道：“有的人身体寒凉，虽近汤火，也不能使其热，穿多衣服也不能使其温暖，但也不是冻得战栗，这是什么病呢？”

34.8 岐伯回答说：“这种人平素肾水偏盛，又常接近水湿，致太阳之气偏衰，肾脂枯竭不长。一个肾水胜不过心肝二阳之火。肾是水脏，主骨生髓，肾脏不生则骨髓不能充满，故寒冷至骨。其所以不冻得战栗，是因为肝是一阳，心是二阳。肾是孤脏，一水不能胜二火，所以虽寒冷，但不战栗。这种病叫骨痹，病人必骨节拘挛。”

34.9 黄帝问道：“有的人皮肉麻木沉重，虽穿上棉衣，仍然如故，这是什么病呢？”

34.10 岐伯回答说：“这是由于营气虚而卫气实所致。营气虚，则皮肉麻木不仁；卫气虚，则肢体不能举动；营气与卫气俱虚，则既麻木不仁，又不能举动，所以皮肉更加麻木沉重。若人的形体与内脏的神志不相应，主死。”



34. 7 Huangdi asked, “Some people’s body is so cold that it cannot be warmed by hot water, fire and thick clothes. But they do not feel chilly. What disease do they suffer from?”

34. 8 Qibo answered, “These people are often rich in Shenqi (Kidney-Qi) and always work with water^[6], making Qi of Taiyang decline and Shenzhi^[7] exhaust. {Mono-water cannot overpower double fire. }^[8] The kidney pertains to water [according to Wuxing (Five-Elements)] and governs the bones. [If] the kidney fails to produce [marrow], bone marrow will become deficient, leading to cold deep into the bones. The reason why [the patients] do not feel chilly is that the liver is single Yang^[9], the heart is double Yang^[10] and the kidney is an isolated organ^[11]. Mono-water cannot overpower double fire^[12]. That is why [the patients] do not feel chilly. This disease is called Gubi (Bone-Obstruction) and the patients must suffer from spasm of joints.”

34. 9 Huangdi asked, “Some people feel that their muscles are so numb and heavy that they even have no sense when touching clothes. What disease do they suffer from?”

34. 10 Qibo answered, “[This is due to] deficiency of Rongqi (Nutrient-Qi) and excess of Weiqi (Defensive-Qi). Deficiency of Rongqi makes [the skin and muscles] numb and excess of Weiqi makes [the four limbs] flaccid. [Simultaneous appearance of] deficiency of Rongqi and excess of Weiqi makes [the skin and muscles] numb and [the four limbs] flaccid. That is why the muscles feel [numb and heavy] like that. If the body does not correspond with the mental state, it leads to death.”

【原文】

34.11 帝曰：“人有逆气不得卧而息有音者，有不得卧而息无音者，有起居如故而息有音者；有得卧，行而喘者，有不得卧，不能行而喘者；有不得卧，卧而喘者。皆何脏使然？愿闻其故。”

34.12 岐伯曰：“不得卧而息有音者，是阳明之逆也，足三阳者下行，今逆而上行，故息有音也。阳明者，胃脉也，胃者六腑之海，其气亦下行。阳明逆，不得从其道，故不得卧也。《下经》曰：胃不和则卧不安，此之谓也。夫起居如故而息有音者，此肺之络脉逆也。络脉不得随经上下，故留经而不行，络脉之病人也微，故起居如故而息有音也。夫不得卧，卧则喘者，是水气之客也；夫水者，循津液而流也，肾者水脏，主津液，主卧与喘也。”

34.13 帝曰：“善。”

【今译】

34.11 黄帝问道：“人病气逆，有的不能安卧而呼吸有声，有的不能安卧而呼吸无声；有的起居如常而呼吸有声；有的能够安卧，动则气喘；有的不能安卧，也不能行动而气喘，有的不能安卧，卧则气喘。所有这些情况，是哪些脏腑发病所导致的呢？我想知道其中的缘故。”

34.12 岐伯回答说：“不能安卧而呼吸有声的，是阳明经脉之气上逆，足三阳的经脉，都是下行的，现在足阳明经脉之气上逆而行，所以呼吸不利而有声。阳明是胃脉，胃是六腑之海，胃气亦下行，若阳明气逆，胃气就不得循常道而下行，所以不能平卧。《下经》说：胃不和则卧不安。就是这个意思。若起居如常而呼吸有声的，这是由于肺之络脉上逆，络脉之气不能随着经脉之气运行。其气留滞于经脉而不行于络脉。但络脉的病比较轻微，所以起居如常而呼吸有声。若不能安卧，卧则气喘的，是由于水气犯肺所致。水气是循着津液流行的道路而流动的，肾是水脏，主持津液，肾病主不能安卧与气喘。”

34.13 黄帝说：“好。”



34. 11 Huangdi asked, “[Among the patients suffering from the disease due to] reverse flow of Qi, some cannot sleep and breathe with sound; some cannot sleep but breathe without sound; some can live an normal life but breathe with sound; some can sleep but pant when walking; some cannot sleep and walk, but pant; some cannot sleep and pant if they sleep. Which Zang-Organ is responsible for it? I’d like to know the details.”

34. 12 Qibo answered, “Inability to sleep and breathe with sound are due to reverse flow of Qi in the Yangming [Channel]. The three foot Yang [Channels] all run downwards. Now [the Qi in the Yangming Channel] flows adversely upwards. That is why [the patients] breathe with sound. Yangming is the Channel of the stomach and the stomach is the sea of the Six Fu-Organs. The Qi of the stomach also flows downwards. [If the Qi in] the Yangming [Channel] does not flow along the normal route, it makes [the patients] unable to sleep. [The book entitled] *Xiajing* says that disharmony of the stomach disturbs sleep. This is just the explanation. Living a normal daily life but breathing with sound is due to the reverse flow [of Qi] in the Collateral of the lung. [The Qi in] the Collateral cannot flow upwards and downwards with [the Qi in] the Channel, it stays in the Channel. The disease [caused by reverse flow of Qi in] the Collateral is usually mild. That is why [the patients] can live a normal daily life but breathe with sound. Inability to sleep and panting in sleep are due to invasion of Shuiqi (Water-Qi). Water usually flows together with fluids. The kidney is an organ of water and governs fluids. [The disorder of the kidney] leads to inability to sleep due to panting.”

34. 13 Huangdi said, “Good!”



Notes:

[1] The expression of “normal warmth and normal hotness” is understood quite differently. One explanation is that it refers to the warmth and hotness of clothes. The other explanation is that it describes warmth and hotness caused by common heat.

[2] Biqi (痹气) refers to stagnation of blood in the vessels caused by deficiency of Yang (阳) and insufficiency of Qi (气) that prevent Qi (气) from flowing smoothly.

[3] Double Yang (阳): The four limbs pertain to Yang (阳), and so does wind. Double Yang (阳) actually refers to the four limbs and wind.

[4] “The deficient water” refers to deficient Yinqi (阴气).

[5] “Powerful fire” refers to superabundant Yangqi (阳气).

[6] The original Chinese characters for the expression “work with water” are Yi (以, take) Shui (水, water) Wei (为, for) Shi (事, business or work) which are explained quite differently. One explanation is that it refers to sexual intercourse. Another explanation is that it refers to working or living in or near wet or damp areas. The third explanation is that it refers to frequent abundance in water or dampness.

[7] Shenzhi (肾脂) refers to Shenjing (肾精, Kidney-Essence).

[8] This part is believed to be miscopying in ancient times.

[9] Gao Shizong (高士宗) in the Qing Dynasty said, “Shenshui (肾水, Kidney-Water) generates Ganmu (肝木, Liver-Wood). The liver is Yang (阳) within Yin (阴). That is why the liver is single Yang (阳).”

[10] Gao Shizong (高士宗) in the Qing Dynasty said, “Shaoyin (少阴) is related to the heart and the heart is Yang (阳) within Yang (阳). That is why the heart is double Yang (阳).”

[11] Gao Shizong (高士宗) in the Qing Dynasty said, “The kidney is Yin (阴) within Yin (阴). That is why the kidney is an isolated organ.”



[12] The idea that mono-water cannot overpower double fire means that the kidney is in Deficiency but the heart and the liver are still powerful.

[13] Wang Bing (王冰) said that *Xiajing* (《下经》) was an ancient book. It does not exist now.



卷第十

疟论篇第三十五

【原文】

35.1 黄帝问曰：“夫疟疾皆生于风，其蓄作有时者何也？”

35.2 岐伯对曰：“疟之始发也，先起于毫毛，伸欠乃作，寒栗鼓颌，腰脊俱痛。寒去则内外皆热，头痛如破，渴欲冷饮。”

35.3 帝曰：“何气使然？愿闻其道。”

35.4 岐伯曰：“阴阳上下交争，虚实更作，阴阳相移也。阳并于阴，则阴实而阳虚，阳虚则寒栗鼓颌也；巨阳虚，则腰背头项痛；三阳俱虚，则阴气胜，阴气胜则骨寒而痛；寒生于内，故中外皆寒；阳盛则外热，阴虚则内热，外内皆热则喘而渴，故欲冷饮也。”

【今译】

35.1 黄帝问道：“疟疾由于感受风邪而引起，但其发作与歇止有一定时间。这是为什么呢？”

35.2 岐伯回答说：“疟疾开始发作的时候，先起于毫毛，继而呵欠连连，寒冷发抖，两颌鼓动，腰脊疼痛；寒冷过去后，全身内外发热，头痛如裂，口渴喜冷饮。”

35.3 黄帝问道：“这是什么原因引起的？我想听听其中的道理。”

35.4 岐伯回答说：“这是由于阴阳上下相争，虚实交替而作，阴阳相互转化的缘故。阳气并入阴分，使阴气实而阳气虚，阳明经气虚，则寒冷发抖乃至两颌鼓动；太阳经气虚，则腰背头项疼痛；三阳经气都虚，则阴气更胜，阴气胜则骨节寒冷而疼痛，寒从内生，所以里外皆冷。阳盛则生外热，阴虚则生内热，外内都发热，则气喘口渴，所以



Volume 10

Chapter 35

Nüe Lunpian: Discussion on Malaria

35. 1 Huangdi asked, “Jienüe (malaria) is caused by wind, but it occurs and stops at a certain period of time. What is the reason?”

35. 2 Qibo answered, “The onset of malaria is marked by upstandingness of the fine hair on the body, stretching limbs, yawning, chills with bulging cheeks, lumbago and backache. After chills, [the patients feel] feverish internally and externally with piercing headache, extreme thirst and desire to drink cold water.”

35. 3 Huangdi asked, “What is responsible for [malaria]? I’d like to know the cause.”

35. 4 Qibo answered, “[This is due to] combat between Yin and Yang in the upper and lower, alternate appearance of Xu (Deficiency) and Shi (Excess), and alternation of Yin and Yang. When Yang merges into Yin, Yin becomes Shi (Excess) and Yang becomes Xu (Deficiency). [If] Yangming [Channel] is Xu (Deficiency), [the patients will feel] chilly with bulging cheeks; [if] Taiyang is Xu (Deficiency), [the patients will suffer from] pain of the waist, back, head and neck; [if] three Yang [Channels] are all Xu (Deficiency), Yangqi will become predominant, leading to cold and pain of the joints. [Since] there is endogenous cold, [the patients feel] cold internally and externally. Predominance of Yang leads to external heat while Deficiency of Yin brings on internal heat. Heat in the internal and



【原文】

此皆得之夏伤于暑，热气盛，藏于皮肤之内，肠胃之外，此荣气之所舍也。此令人汗空疏，腠理开，因得秋气，汗出遇风，及得之以浴，水气舍于皮肤之内，与卫气并居。卫气者，昼日行于阳，夜行于阴，此气得阳而外出，得阴而内薄，内外相薄，是以日作。”

35.5 帝曰：“其间日而作者何也？”

35.6 岐伯曰：“其气之舍深，内薄于阴，阳气独发，阴邪内著，阴与阳争不得出，是以间日而作也。”

35.7 帝曰：“善。其作日晏与其日早者，何气使然？”

35.8 岐伯曰：“邪气客于风府，循脊而下，卫气一日一夜大会于风府，其明日日下一节，故其作也晏，此先客于脊背也。每至于风府则腠理开，腠理开则邪气入，邪气入则病作，以此日作稍益晏也。”

【今译】

喜冷饮。这种病是由于夏天伤于暑气，热气过盛，并留藏于皮肤之内，肠胃之外，即营气所居之处。暑热使人汗孔疏松不固，腠理开泄。一遇秋凉，汗出而感受风邪，或由于沐浴时感受水气，风邪水气停留于皮肤之内，与卫气相合并居。卫气白天行于阳分，夜间行于阴分，邪气也随之而行，循行于阳分时则外出，循行于阴分时则内侵，阴阳内外相搏，所以每天发作。”

35.5 黄帝问道：“疟疾有隔日而发的，这是为什么呢？”

35.6 岐伯回答说：“因为邪气所在之处较深，向内迫近阴分，致使阳气独行，而阴分之邪留滞于内，阴与阳相争而不能即出，所以隔天才发作一次。”

35.7 黄帝说：“好。疟疾发作的时间，有逐日推迟，或逐日提前，这又是什么原因呢？”

35.8 岐伯回答说：“邪气侵入风府穴之后，沿脊椎骨逐日逐节下移，卫气过一昼夜会于风府，而邪气却每日向下移行一节，所以其发作时间也就一天比一天晚，这是由于邪气先侵袭于脊椎骨的关系。当卫气会于风府时，则腠理开泄，腠理开泄则邪气侵入，邪气入内则病即发作，因此发病的

external results in panting and thirst. That is why [the patients] want to drink cold water.”

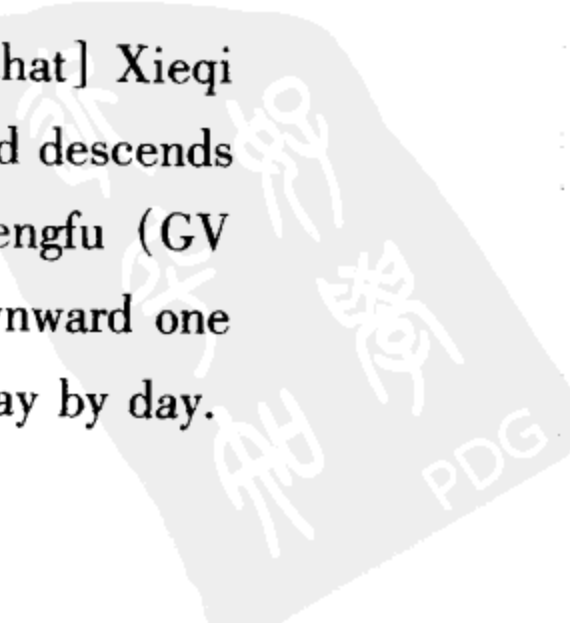
“This [disease] is caused by attack of heat which is strong and lingers inside the skin and outside the intestines and stomach where Rongqi (Nutrient-Qi) is housed^[1]. [Internal retention of summer-heat] makes the sweat pores loose and the Couli (Muscular Interstices) open. In autumn, attack of wind during sweating and after bathing will cause retention of Shuiqi (Water-Qi) in the skin where it combines with Weiqi (Defensive-Qi). Weiqi (Defensive-Qi) moves in Yang (Yang-Phase) in the daytime and in Yin (Yin-Phase) in the night. Thus the Qi (Evil) comes out [if] it merges into Yang and deepens [if] it merges into Yin. That is why [malaria] attacks every day.”

35. 5 Huangdi asked, “Why malaria sometimes attacks once the other day?”

35. 6 Qibo answered, “It is due to deep penetration of the Qi (Evil) which is near Yin (Yin-Phase), driving Yangqi to flow outside and Yinxie (Yin-Evil) to remain inside. The combat between Yin and Yang prevents [Xieqi (Evil-Qi)] from coming out, resulting in attack of malaria every day.”

35. 7 Huangdi said, “Good! But the attack of malaria sometimes is postponed day by day and sometimes is advanced day by day. What is the cause?”

35. 8 Qibo answered, “[This is due to the fact that] Xieqi (Evil-Qi) invades [the body] from Fengfu (GV 16) and descends along the spine. Weiqi (Defensive-Qi) converges at Fengfu (GV 16) after one day and one night. [Xieqi] moves downward one section a day. That is why malaria attack occurs late day by day.



【原文】

其出于风府，日下一节，二十五日下至骶骨，二十六日入于脊内，注于伏膂之脉；其气上行，九日出于缺盆之中。其气日高，故作日益早也。其间日发者，由邪气内薄于五脏，横连募原也。其道远，其气深，其行迟，不能与卫气俱行，不得皆出，故间日乃作也。”

35.9 帝曰：“夫子言卫气每至于风府，腠理乃发，发则邪气入，入则病作。今卫气日下一节，其气之发也，不当风府，其日作者奈何？”

35.10 岐伯曰：“此邪气客于头项，循膂而下者也，故虚实不同，邪中异所，则不得当其风府也。故邪中于头项者，气至头项而病；

【今译】

时间就一日比一日晚。邪气侵袭风府，逐日下移一节，第二十五日下行至骶骨；第二十六日，又入于脊内，而流注于伏膂之脉。其气上行，第九日上出于缺盆中。因为邪气逐日上升，所以发病的时间也就一天比一天早。至于间日症，是因为邪气内迫五脏，横连膜原，距离远，邪气深，循行迟缓，不能和卫气并行皆出，所以隔日发作。”

35.9 黄帝问道：“先生曾说，卫气每达风府，腠理开发，邪气乘机袭入，邪气入则疟疾发作。现在卫气每日下行一节，那么发病时邪气并不在于风府，但疟疾却每日发作一次，这是什么原因呢？”

35.10 岐伯回答说：“以上是就邪气侵入头项，沿着脊椎骨下行而言的。虚实不同，邪气侵犯的部位也不一样。所以邪气所侵，不一定都在风府穴处。例如，邪中于头项的，卫气行至头顶而发病；

This is the case when [Xieqi] attacks the spine first. Each time [when Weiqi (Defensive-Qi)] arrives at Fengfu (GV 16), Couli (muscular interstice) is open. When Couli (muscular interstice) is open, Xieqi begins to invade [the body]. When Xieqi has invaded [the body], malaria attacks. When Xieqi attacks, the disease occurs. That is why malaria attack occurs late day by day. From Fengfu (GV 16), [Xieqi] descends one section a day [along the spine], reaches the sacrum after twenty-five days and enters the spine after twenty-six days. [Then it] gets into the Fulu^[2] Channel, moves upwards and after nine days emerges from Quepen^[3] where it becomes more and more violent. That is why malaria attack occurs early day by day. Malaria attack once the other day is caused by Xieqi that approaches to the Five Zang-Organs and transversely reaches Muyuan^[4]. [Since Xieqi] moves along a long route, penetrates deep inside and advances slowly, it cannot flow and emerge together with Weiqi (Defensive-Qi). That is why it attacks once the other day.”

35. 9 Huangdi asked, “You have said that Couli (muscular interstice) opens when Weiqi (Defensive-Qi) flows to Fengfu (GV 16), giving rise to the invasion of Xieqi and occurrence of the disease. Now Weiqi (Defensive-Qi) moves downward one section a day. So when malaria attack occurs, Weiqi (Defensive-Qi) does not remain in Fengfu (GV 16), but still occurs once a day. What is the reason?”

35. 10 Qibo answered, “This is due to invasion of Xieqi into the head and neck and moving downwards along the spine. Since there is difference between Xu (Deficiency) and Shi (Excess) and [the regions through which] Xie (Evil) invades [the body]



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【原文】

中于背者，气至背而病；中于腰脊者，气至腰脊而病；中于手足者，气至手足而病。卫气之所在，与邪气相合，则病作。故风无常府，卫气之所发，必开其腠理，邪气之所合，则其府也。”

35.11 帝曰：“善。夫风之与疟也，相似同类。而风独常在，疟得有时而休者，何也？”

35.12 岐伯曰：“风气留其处，故常在。疟气随经络沉以内薄，故卫气应乃作。”

35.13 帝曰：“疟先寒而后热者，何也？”

35.14 岐伯曰：“夏伤于大暑，其汗大出，腠理开发，因遇夏气凄沧之水寒，藏于腠理皮肤之中，秋伤于风，则病成矣。夫寒者，阴气也，

【今译】

邪中于背部的，卫气行至背部而发病；邪中于腰脊的，卫气行至腰脊而发病；邪中于手足的，卫气行至手足而发病。凡卫气所行之处，与邪气相合，就会发病。所以说风邪侵袭人体没有一定的部位。凡卫气外发之处，腠理必然开泄，邪气就得以入侵，这就是邪气袭人之处，也是发病之处。”

35.11 黄帝说：“好。风病和疟疾相似而同属一类，为什么风病的症状持续存在，而疟疾却发作有休止呢？”

35.12 岐伯回答说：“风邪为病是常留于所中之处，所以症状持续存在；疟邪则是随着经络循行，深入体内，必须与卫气相遇才发病。”

35.13 黄帝问道：“疟疾发作，先寒而后热，是什么原因呢？”

35.14 岐伯回答说：“夏天感受暑气，因汗大出，腠理开泄，遇寒凉水湿之气，邪留藏在腠理皮肤之间，到秋天又伤于风邪，便为疟疾。



are different, [the invasion of Xie (Evil) into the body] is not always through Fengfu (GV 16). The invasion of Xie (Evil) into the head and neck causes disease when Weiqi (Defensive-Qi) flows to the head and neck. The invasion of Xie (Evil) into the back causes disease when Weiqi (Defensive-Qi) flows to the back. The invasion of Xie (Evil) into the spine causes disease when Weiqi (Defensive-Qi) flows to the spine. The invasion of Xie (Evil) into the hand and foot causes disease when Weiqi (Defensive-Qi) flows to the hand and foot. When Weiqi (Defensive-Qi) flows to the region [where Xie (Evil) retains] and interacts with Xie (Evil), it causes disease. So wind does not [invades the body through] a fixated region. Thus whenever Weiqi (Defensive-Qi) emerges, it must open Couli (muscular interstice) and gives rise to the invasion of Xieqi. This is the access [of wind to the body]. ”

35. 11 Huangdi said, “Good! Wind [syndrome] is similar to malaria. But why wind [syndrome] always exists while malaria attacks and stops at a given time?”

35. 12 Qibo answered, “Wind often remains in the place [where it has invaded]. That is why it always exists. But malaria moves along the Channels and Collaterals and gradually deepens into the body. That is why it attacks only when it meets with Weiqi (Defensive-Qi). ”

35. 13 Huangdi asked, “Why chills occur prior to fever?”

35. 14 Qibo answered, “Attack by summer-heat induces profuse sweating and opens Couli (muscular interstice). [In this case,] invasion of mild cold will remain in the Couli (muscular interstice) and skin, leading to the onset of diseases in autumn [when the body is] attacked by wind. Cold pertains to Yinqi and

【原文】

风者，阳气也，先伤于寒而后伤于风，故先寒而后热也，病以时作，名曰寒疟。”

35. 15 帝曰：“先热而后寒者，何也？”

35. 16 岐伯曰：“此先伤于风，而后伤于寒，故先热而后寒也，亦以时作，名曰温疟。其但热而不寒者，阴气先绝，阳气独发，则少气烦冤，手足热而欲呕，名曰瘧疟。”

35. 17 帝曰：“夫经言有余者泻之，不足者补之。今热为有余，寒为不足。夫疟者之寒，汤火不能温也，及其热，冰水不能寒也，此皆有余不足之类。当此之时，良工不能止，必须其自衰，乃刺之，其故何也？愿闻其说。”

35. 18 岐伯曰：“经言无刺焯焯之热，无刺浑浑之脉，无刺漉漉之汗，故为其病逆，未可治也。夫疟之始发也，阳气并于阴，当是之时，阳

【今译】

寒属阴，风属阳。先伤于寒，后伤于风，所以先寒而后热，发作有一定的时间，所以叫做寒疟。”

35. 15 黄帝问道：“先热而后寒的，是什么原因呢？”

35. 16 岐伯回答说：“这是先伤于风邪，后伤于寒邪，所以先热而后寒，发作有一定的时间，叫做温疟。如果但热不寒，这是由于阴气先亏于内，而阳气独旺于外，因而发作时就出现气短烦闷，手足发热，欲呕，这叫做瘧疟。”

35. 17 黄帝说：“医经上说有余的应当泻，不足的应当补。今发热是有余，寒冷是不足。而疟疾的寒冷，虽然用热水和火烤也不能使之温暖。及至发热，虽用冰水，亦不能使之凉爽。这些都是有余不足之类。当其发冷、发热之时，良医也无法制止，必须待其病势自行衰退之后，才可用针刺治疗，这是什么道理呢？我想听听其中的原因。”

35. 18 岐伯回答说：“医经上说过，高热时不能刺，脉搏纷乱时不能刺，汗出不止时不能刺。因为此时为邪盛气逆之际，所以不宜针刺。



wind to Yangqi. [Since the body] is attacked first by cold and then by wind, that is why chills occur prior to fever in malaria. This kind of malaria occurs at a fixed time, so it is called Hannüe (Cold-Malaria). ”

35. 15 Huangdi asked, “Why fever occurs prior to chills?”

35. 16 Qibo answered, “This is due to the attack first by wind and then by cold. That is why fever occurs prior to chills. [This kind of malaria] also occurs at a fixed time, so it is called Wennüe (Warm-Malaria). [If] there is only fever but no chills, it is due to exhaustion of Yinqi first and flow of Yangqi alone which lead to shortness of breath, extreme dysphoria, feverish hands and feet and nausea. [This kind of malaria] is called Dannüe (Heat-Malaria) ”

35. 17 Huangdi asked, “The Canon^[4] says that Youyu (excess) should be reduced and Buzu (insufficiency) should be supplemented. [In malaria,] fever is Youyu (excess) and cold is (insufficiency). In malaria cold cannot be warmed even by hot water and fire. When fever runs, it cannot be cooled down even by icy water. These phenomena are all due to Youyu (excess) and Buzu (insufficiency). In this case, even the best doctors cannot stop it. Acupuncture can only be resorted to when [cold or fever] has receded itself. What is the reason? I’d like to know the cause. ”

35. 18 Qibo answered, “The Canon says that acupuncture cannot be used if there are high fever, rapid pulse and profuse sweating. [This is the time that] the disease is at an unfavorable stage. [That is why acupuncture] cannot be used. When malaria attacks, Yangqi merges into Yin. [In this case,] Yang is deficient while Yin is superabundant. [So] there is no Qi^[5] outside.

【原文】

虚而阴盛，外无气，故先寒栗也。阴气逆极，则复出之阳，阳与阴复并于外，则阴虚而阳实，故先热而渴。夫疟气者，并于阳则阳胜，并于阴则阴胜，阴胜则寒，阳胜则热。疟者，风寒之气不常也，病极则复。至病之发也，如火之热，如风雨不可当也。故经言曰：方其盛时必毁，因其衰也，事必大昌，此之谓也。夫疟之未发也，阴未并阳，阳未并阴，因而调之，真气得安，邪气乃亡，故工不能治其已发，为其气逆也。”

35.19 帝曰：“善。攻之奈何？早晏何如？”

35.20 岐伯曰：“疟之且发也，阴阳之且移也，必从四末始也。阳已伤，阴从之，故先其时坚束其处，令邪气不得入，阴气不得出，审候见之，在孙络盛坚而血者，皆取之，此真往而未得并者也。”

【今译】

疟疾刚开始发作时，阳气并于阴分，此时阳虚而阴盛，外无阳气之温煦，所以先寒冷而发抖；至阴气逆乱已极，则复出于阳分，于是阳气与阴气相并于外。此时阴虚而阳实，所以先热而口渴。关于疟疾，并于阳则阳胜，并于阴则阴胜；阴胜则寒，阳胜则热。由于疟疾感受变化无常的风寒之气，热极生寒，寒极生热。所以疟疾发作的时候，热时如火烧，冷时如风雨般不可抵御。所以医经上说：当邪气盛极的时候，不可攻邪，应该乘邪气衰退的时候而攻之，这样治疗效果便好。就是这个意思。因此治疗疟疾，应在未发作时，阴气尚未并于阳分，阳气尚未并于阴分，便进行调治。这样正气得安，而邪气消亡。所以医生不能在疟疾发作的时候治疗，就是因为此时正是正邪交争、经气逆乱的缘故。”

35.19 黄帝说：“好。疟疾究竟怎样治疗？时间的早晚应如何掌握？”

35.20 岐伯回答说：“疟疾将要发作，正是阴阳将要相移之时，必从四肢末端开始。阳气已被邪伤，阴分也随之受累。所以只有阴阳之气未相并之时，用绳牢缚其四肢末端，使邪气不得入内，阴气不得外出。仔细审察，见其孙络充实而有瘀血的部分，刺出其血。此时真气虽往而未与邪气相并，疟疾则不能发作。”



That is why chills start first. When Yinqi grows to the extreme, it emerges from Yang. Then Yang and Yin merge with each other outside, resulting in Xu (Deficiency) of Yin and Shi (Excess) of Yang. That is why fever runs first and [the patients feel] thirsty. When Nüeqi (Malaria-Qi) merges into Yang, Yang is in predomination; when it merges into Yin, Yin is in predomination. Predomination of Yin produces cold while predomination of Yang generates heat. Malaria is caused by frequent changes of wind and cold. The extreme development of the morbid condition causes recurrence. The attack of malaria is as hot as fire and as violent as storm. That is why the Canon says that [the use of purgative therapy] when [Xieqi] is still in predomination will surely leads to disaster. So only when [Xieqi] has already declined can [treatment] be resorted to. Such is just the reason. So malaria should be treated before its onset. [Because at this stage,] Yin has not merged into Yang and Yang has not merged into Yin. Treatment [at this stage] can calm Zhenqi (Genuine-Qi) and eliminate Xieqi. Hence doctors should not treat malaria when it has already occurred because its Qi is in disorder. ”

35. 19 Huangdi said, “Good! But how to treat it? And how to decide the time of treatment?”

35. 20 Qibo answered, “When malaria attacks, Yin and Yang start to shift. It usually starts from the four limbs. [As a result,] Yang is impaired and Yin is affected accordingly. So [before malaria attack starts,] the limbs should be fastened so as to prevent Xieqi from invading [the body] and Yinqi from coming out. Then careful examination is needed. If Sunluo (fine Collateral) is full and there is blood stasis in it, it should be needled to let out blood. [Such a treatment] will prevent Zhen (Genuine-Qi) from merging into [Xieqi]. ”

【原文】

35.21 帝曰：“疟不发，其应何如？”

35.22 岐伯曰：“疟气者，必更盛更虚，当气之所在也。病在阳，则热而脉躁；在阴，则寒而脉静；极则阴阳俱衰。卫气相离，故病得休；卫气集，则复病也。”

35.23 帝曰：“时有间二日或至数日发，或渴或不渴，其故何也？”

35.24 岐伯曰：“其间日者，邪气与卫气客于六腑，而有时相失，不能相得，故休数日乃作也。疟者，阴阳更胜也，或甚或不甚，故或渴或不渴。”

35.25 帝曰：“论言夏伤于暑，秋必病疟。今疟不必应者，何也？”

【今译】

35.21 黄帝问道：“疟疾不发作的时候，其情况是怎样的呢？”

35.22 岐伯回答说：“疟疾的发作，必然是阴阳虚实交替而作，因邪气所在的不同而有不同的表现。病在阳分，则发热而脉搏躁急；病在阴分，则发冷而脉搏较静；发病到极点，则阴阳二气都已衰减，卫气和邪气分离，疟疾就停止发作；若卫气和邪气再合，则疟疾就重新发作。”

35.23 黄帝问道：“有些疟疾隔两日，甚或隔数日发作1次；发作时有的口渴，有的不渴，是什么道理呢？”

35.24 岐伯回答说：“其所以隔日而发，是因为邪气与卫气相会于六腑的时间不一致，有时相错，不得皆出，所以停几天才发作。疟疾发病，是由于阴阳更替相胜，有轻重的不同，所以有的口渴，有的不渴。”

35.25 黄帝说：“医经上说夏天被暑气所伤，秋必疟疾。而有些疟疾，并不是这样的。这是什么道理呢？”



35. 21 Huangdi asked, "What is the situation when malaria attack does not occur?"

35. 22 Qibo answered, "Malaria attack must occur in the time when Sheng (predomination) and Xu (Deficiency) appear alternately. [Such a condition usually appears in] the region where Qi^[6] maintains. [If] the disease is in Yang (Yang-Phase), it is marked by fever and rapid pulse; [if] the disease is in Yin (Yin-Phase), it is marked by chills and quiet pulse. [When the disease becomes] extremely serious, Yin and Yang begin to decline and Weiqi (Defensive-Qi) is separated from [Xieqi], and therefore preventing the occurrence of the disease. [But when] Weiqi (Defensive-Qi) combines again with [Xieqi], the disease relapses."

35. 23 Huangdi asked, "Why sometimes malaria occurs once every two days or several days with or without thirst?"

35. 24 Qibo answered, "[The occurrence of malaria] every other day is due to combination of Xieqi and Weiqi (Defensive-Qi) in the Six Fu-Organs. [Sometimes] Weiqi (Defensive-Qi) does not combine with Xieqi every day. That is why malaria occurs once every two days or several days. Malaria is caused by alternative predomination of Yin and Yang which is sometimes serious and sometimes mild. That is why [some patients] feel thirsty and [some patients] do not feel thirsty."

35. 25 Huangdi asked, "The Canon says that attack by summer-heat leads to malaria in autumn. But why sometimes the occurrence of malaria does not agree with this rule?"

【原文】

35.26 岐伯曰：“此应四时者也。其病异形者，反四时也。其以秋病者寒甚，以冬病者寒不甚，以春病者恶风，以夏病者多汗。”

35.27 帝曰：“夫病温疟与寒疟而皆安舍，舍于何脏？”

35.28 岐伯曰：“温疟者，得之冬中于风，寒气藏于骨髓之中，至春则阳气大发，邪气不能自出，因遇大暑，脑髓烁，肌肉消，腠理发泄，或有所用力，邪气与汗皆出，此病藏于肾，其气先从内出之于外也。如是者，阴虚而阳盛，阳盛则热矣，衰则气复反入，入则阳虚，阳虚则寒矣，故先热而后寒，名曰温疟。”

35.29 帝曰：“瘧疟何如？”

35.30 岐伯曰：“瘧疟者，肺素有热。气盛于身，厥逆上冲，中气实而不外泄，因有所用力，腠理开，风寒舍于皮肤之内、分肉之间而发，

【今译】

35.26 岐伯回答说：“这是与四时发病规律相应的。有些疟疾形症不同，是与四时发病规律相反。如发于秋天的，寒冷较重；发于冬天的，寒冷较轻；发于春天的，多恶风；发于夏天的，多汗。”

35.27 黄帝问道：“温疟和寒疟，各居何处？居留何脏？”

35.28 岐伯回答说：“温疟是由于冬天感受风邪，风寒居留在骨髓之中，虽到春天阳气生发的时候，邪气仍不能自行外出，到了夏天又感受了暑热之气，因而使人脑髓销铄，肌肉消瘦，腠理发泄。此时劳力过度，邪气与汗一齐外出。这种病邪原伏藏于肾，故其发作时，邪气从内而出外。这样的病，多是阴虚而阳盛，阳盛就会发热，待发热消退时，邪气复入于阴。邪入于阴则阴盛而阳虚，阳虚则寒。这种病是先热而后寒，名叫温疟。”

35.29 黄帝问道：“瘧疟的情况怎样呢？”

35.30 岐伯回答说：“瘧疟是肺脏素来有热。肺气盛，气逆上冲，以致气实于内而不能发泄。此时如劳力过甚，腠理开泄，风寒之邪乘机侵袭于皮肤之内、肌肉之间而发病。发病则阳气偏盛，阳气盛而不衰减，



35. 26 Qibo answered, “[The idea that attack by summer-heat leads to malaria in autumn] agrees with [the rule of] the four seasons. The different patterns of the disease are due to disagreement with [the rule of] the four seasons. For example, malaria in autumn is marked by severe cold; malaria in winter is marked by mild cold; malaria in spring is marked by aversion to cold; and malaria in summer is marked by profuse sweating.”

35. 27 Huangdi asked, “Where does [Xieqi of] Warm-Malaria and Cold-Malaria retain? And which Zang-Organ is involved?”

35. 28 Qibo answered, “Warm-Malaria is caused by attack of wind and cold in winter which are retained in the bone marrow. In spring Yangqi grows fast and Xieqi cannot move outward. [In summer,] attack of summer-heat leads to reduction of cerebral marrow, emaciation and opening of the sweat pores. [Under such a condition,] overstrain drives Xieqi and sweat out of the body. This disease is located in the kidney and Xieqi moves from the internal to the external. Such a disease is caused by Deficiency of Yin and Predomination of Yang. Predomination of Yang causes fever while decline of [Yang] leads to entry of Xieqi again into Yin (Yin-Phase). [When Xieqi again] gets into [Yin (Yin-Phase)], it leads to Deficiency of Yang and Deficiency of Yang causes cold. That is why [it is marked by] fever followed by cold. This disease is called Wennüe (Warm-Malaria).”

35. 29 Huangdi asked, “What about Dannüe (Heat-Malaria)?”

35. 30 Qibo answered, “It is caused by frequent retention of Reqi (Heat-Qi) in the lung and uprush of reverse Qi, leading to excess of Qi in the internal which is unable to flow to the external. [In this case,] overstrain will open Couli (muscular interstice) and

【原文】

发则阳气盛，阳气盛而不衰则病矣。其气不及于阴，故但热而不寒，气内藏于心，而外舍于分肉之间，令人销铄脱肉，故命曰痺症。”

35.31 帝曰：“善。”

【今译】

就会发病。由于邪气不入于阴分，所以只热而不寒，病邪内伏于心脏，外留连于分肉之间，使人肌肉瘦削，所以名叫痺症。”

35.31 黄帝说：“好。”





give rise to the invasion of wind and cold into the skin and muscles, consequently resulting in onset of the disease. [If the disease] occurs, Yangqi must be predominant. [If] Yangqi maintains predominant and does not decline, malaria will be caused. [However,] Xieqi does not enter into Yin (Yin-Phase). That is why there is only fever but no cold. [Since] Xieqi is only retained in the heart, not in the muscles, [the patients] become emaciated. That is why this disease is called Dannüe (Heat-Malaria). ”

35. 31 Huangdi said, “Good!”

Notes:

[1] The Channels run in the skin but outside the intestines and stomach. Rongqi (荣气, Nutrient-Qi) flows inside the Channels. That is why it is said that the areas in the skin and outside the intestines and the stomach are the places where Rongqi (荣气, Nutrient-Qi) is housed.

[2] *Suwenshi* (《素问识》) says, “Taichong (太冲), Fuchong (伏冲) and Fulü (伏膺) all refer to one Channel.”

[3] Quepen (缺盆) usually refers to supraclavicular fossa. Some scholars believe that Quepen (缺盆) here refers to Tiantu (天突, CV 22).

[4] The Canon here refers to a medical book in ancient times. Zhang Jiebin (张介宾) said that the Canon here referred to *Lingshu* (《灵枢》).

[5] Qi (气) here refers to Yangqi (阳气).

[6] Qi (气) here refers to Xieqi (邪气, Evil-Qi). But some scholars believe that it refers to Weiqi (卫气, Defensive-Qi).



刺疟篇第三十六

【原文】

36.1 足太阳之疟，令人腰痛头重，寒从背起，先寒后热，焃焃暍暍然，热止汗出，难已，刺郄中出血。

36.2 足少阳之疟，令人身体解体，寒不甚，热不甚，恶见人，见人心惕惕然，热多汗出甚，刺足少阳。

36.3 足阳明之疟，令人先寒，洒淅洒淅，寒甚久乃热，热去汗出，喜见日月光火气，乃快然，刺足阳明跗上。

36.4 足太阴之疟，令人不乐，好太息，不嗜食，多寒热汗出，病至则善呕，呕已乃衰，即取之。

【今译】

36.1 足太阳经的疟疾，使人腰痛头重，寒冷从背而起，先寒后热，热势很盛，热止汗出。这种疟疾，不易痊愈，治疗时可刺委中穴出血。

36.2 足少阳经的疟疾，使人身倦无力，恶寒发热不甚，厌恶见人，见人则恐惧，发热时间长，汗出很多，治疗时可刺足少阳经的侠溪穴。

36.3 足阳明经的疟疾，使人先感到寒冷，恶寒战栗，寒久发热，热退时汗出。这种病人喜见日光、月光、火焰，见之则快然。治疗时可刺足阳明经足背上的冲阳穴。

36.4 足太阴经的疟疾，使人闷闷不乐，好叹息，不思饮食，多寒热而汗出，病发作时易呕，呕后病势减轻。治疗时可取足太阴经的公孙穴和隐白穴刺之。



Chapter 36

Cinüe Pian:

Discussion on Treatment of Malaria by Acupuncture

36. 1 Malaria of Foot-Taiyang [Channel] is marked by lumbago, heaviness of the head, coldness of the back, chills prior to fever which is high and sweating after fever has stopped. [This kind of malaria] is difficult to cure. [It can be treated by] needling Xizhong^[1] (BL 40) to let out blood.

36. 2 Malaria of Foot-Shaoyang [Channel] is marked by lassitude of the body and mild chills and fever. [The patients] do not like to meet people and feel fearful when seeing people. The fever continues for a long time and there is profuse sweating. [It can be treated by] needling [the Acupoints on] the Foot-Shaoyang [Channel].

36. 3 Malaria of Foot-Yangming [Channel] is marked by cold, chills, fever that appears long after chills and sweating after the fever has stopped. [The patients] like to see sunshine, moonshine and flames. [When they see sunshine, moonshine and flames, they] feel comfortable. [This kind of malaria can be treated by] needling Fushang^[2] (ST 42) on the Foot-Yangming [Channel].

36. 4 Malaria of Foot-Taiyin [Channel] is marked by unhappiness, repeated sighing, anorexia, frequent chills and fever, sweating, vomiting following the attack and alleviation after vomiting. [It can be treated by] needling the Acupoints [on the Foot-Taiyin Channel].

【原文】

36.5 足少阴之疟，令人呕吐甚，多寒热，热多寒少，欲闭户牖而处，其病难已。

36.6 足厥阴之疟，令人腰痛，少腹满，小便不利，如癰状，非癰也，数便，意恐惧，气不足，腹中悒悒，刺足厥阴。

肺疟者，令人心寒，寒甚热，热间善惊，如有所见者，刺手太阴、阳明。心疟者，令人烦心甚，欲得清水，反寒多，不甚热，刺手少阴。肝疟者，令人色苍苍然，太息，其状若死者，刺足厥阴见血。脾疟者，令人寒，腹中痛，热则肠中鸣，鸣已汗出，刺足太阴。

【今译】

36.5 足少阴经的疟疾，使人呕吐得很厉害，多发寒热，热多寒少，总想紧闭门窗而居。这种病不易痊愈。

36.6 足厥阴经的疟疾，使人腰痛，少腹胀满，小便不利，好像癰病，又不是癰病，只是小便频数，心中恐惧，气不足，腹中不畅。治疗时可刺足厥阴经的腧穴太冲。

肺疟，使人心里感到发冷，冷极则发热，热时容易发惊，像见到了可怕的东西一样。治疗时可刺手太阴、手阳明两经列缺穴与合谷穴。心疟，使人心烦较甚，想喝冷水，但身上反觉寒多而不太热。治疗时可刺手少阴经的神门穴。肝疟，使人面色苍青，常叹息，状如死人。治疗时可刺足厥阴经太冲穴出血。脾疟，使人发冷，腹中痛，脾热下行则肠鸣，肠鸣后汗出。治疗时可刺足太阴经的商丘穴。肾疟，使人



36. 5 Malaria of Foot-Shaoyin is marked by serious vomiting, frequent chills and fever, more fever and less cold. [The patients] like to stay in the house with the windows and the door closed. This kind of malaria is difficult to heal.

36. 6 Malaria of Foot-Jueyin [Channel] is marked by lumbago, lower abdominal fullness, unsmooth urination like retention of urine, {but it is not retention of urine} ^[3] frequent urination, fear, insufficiency of Qi and discomfort of the abdomen. [It can be treated by] needling [the Acupoints on] the Foot-Jueyin [Channel].

Malaria of the lung is marked by heart-cold and fever due to extreme cold. [The patients] frequently feel fearful in fever as if they had seen something. [This kind of malaria can be treated by] needling [the Acupoints^[4] on] the Hand-Taiyin and Hand-Yangming [Channels].

Heart-Malaria is marked by severe dysphoria, desire to drink cold water, more chills and less fever. [This kind of malaria can be treated by] needling [the Acupoint^[5] on] the Hand-Taiyin [Channel].

Liver-Malaria is marked by cyanotic countenance, frequent sighing and appearance like a dead person. [This kind of malaria can be treated by] needling [the Acupoint^[6] on] the Foot-Jueyin to let out blood.

Spleen-Malaria is marked by cold, abdominal pain, borborygmus due to heat and sweating following borborygmus. [This kind of malaria can be treated by] needling [the Acupoint^[7] on] the Foot-Taiyin [Channel].

【原文】

肾疟者，令人洒洒然，腰脊痛，宛转，大便难，目眴眴然，手足寒，刺足太阳少阴。胃疟者，令人且病也，善饥而不能食，食而支满腹大，刺足阳明、太阴横脉出血。

疟发身方热，刺跗上动脉，开其空，出其血，立寒；疟方欲寒，刺手阳明太阴，足阳明太阴。

疟脉满大急，刺背俞，用中针，傍伍腧俞各一，适肥瘦出其血也。疟脉小实急，灸胫少阴，刺指井。疟脉满大急，刺背俞，用五腧俞、背俞各一，适行至于血也。疟脉缓大虚，便宜用药，不宜用针。

凡治疟，先发如食顷，乃可以治，过之则失时也。

【今译】

感到寒冷，腰脊疼痛，难以转侧，大便困难，目眩，手足冷。治疗时可刺足太阳、足少阴两经的委中与太钟两穴。胃疟，发病时使人易饥，但又不能进食，食后感到脘腹胀满、膨大。治疗时可刺足阳明、足太阳两经的络脉出血。

疟疾始发，在身体正发热的时候，刺足背上的动脉，开大针孔，刺其出血，则热立退而身凉；疟疾刚要发冷的时候，可刺手阳明、太阴和足阳明、太阴的穴位来治疗。

如疟疾病人的脉搏满大而急，刺背俞穴，用中等针靠近五腧俞各刺1次，并根据病人形体的胖瘦刺出其血。若病人的脉搏小实而急，灸足胫部少阴经的穴位，并刺指端的井穴。若病人的脉搏满大而急，刺背俞穴、五腧俞、背俞各1次，并根据病人的情况，刺之出血。如疟疾病人的脉搏缓大而虚，就应用药治疗，不宜用针刺。

大凡治疗疟疾，应在病发作前约一顿饭的时候，予以治疗。过了这个时间，就会失去时机。



Kidney-Malaria is marked by chilly sensation, pain and inflexibility of the waist and spine, difficulty in defecation, blurred vision and cold hands and feet. [This kind of malaria can be treated by] needling the Foot-Taiyang and Foot-Shaoyin [Channels].

Stomach-Malaria is marked by frequent hunger and difficulty to eat, abdominal distension and fullness after eating. [This kind of malaria can be treated by] needling [the Acupoints^[8] on] the Foot-Yangming, Foot-Taiyin and the Transverse Channel^[9] to let out blood.

When the body feels feverish following the attack of malaria, the artery^[10] on the dorsum of the foot can be needled to open the Acupoint and let out blood. Fever immediately stops. When malaria is about to bring on cold, [the Acupoints^[11] on] the Hand-Yangming, Hand-Taiyin, Foot-Yangming and Foot-Taiyin [Channels] can be needled.

Malaria with full and rapid pulse [can be treated by] needling Back-Shu^[12] [Acupoints] and Wuqu^[13] with medium-sized needles to let out blood according to the physique of the patients. Malaria with small, strong and rapid pulse [can be treated by] moxibustion over [the Acupoint^[14] on] Shaoyin [Channel] on the leg and needling Jing-Well^[15] [Acupoint] on [the tips of] the toe. {Malaria with full and rapid pulse [can be treated by] needling Back-Shu [Acupoints] and Wuqu with medium-sized needles to let out blood according to the physique of the patients. }^[16] Malaria with slow and very weak pulse [can be treated by] drugs but not by acupuncture.

[The general principle for] treating malaria is to give treatment one meal time before the occurrence of the attack. Any delay will miss the best time [for treatment].

圖書館藏
PDG

【原文】

诸疟而脉不见，刺十指间出血，血去必已，先视身之赤如小豆者，尽取之。十二疟者，其发各不同时，察其病形，以知其何脉之病也。先其发时如食顷而刺之，一刺则衰，二刺则知，三刺则已；不已，刺舌下两脉出血，不已，刺郄中盛经出血，又刺项已下侠脊者必已。舌下两脉者，廉泉也。

刺疟者，必先问其病之所先发者，先刺之。先头痛及重者，先刺头上及两额、两眉间出血。先项背痛者，先刺之。先腰脊痛者，

【今译】

各种疟疾，凡脉沉伏不见的，急刺十指间出血，血出病必愈；若先见皮肤上发出赤小豆样的红点，都应针刺出血。上述 12 种疟疾，其发作各有不同的时间，应观察病人的症状，从而了解是哪一经脉发病。如在其发作前约一顿饭的时候就针刺，刺 1 次病势衰减，刺两次病情好转，刺 3 次病即痊愈；若不愈，刺舌下两脉出血；如仍不愈，刺委中血盛的经络出血，并刺项部以下挟脊的经穴，这样病一定会痊愈。上面所说的舌下两脉，是指廉泉穴。

凡刺疟疾，必先问清发作时病人最先出现症状的部位，先予针刺。如先发头痛头重的，当先刺头上及两额、两眉间出血。先发项背痛的，



Malaria without the manifestation of pulse [can be treated by] immediately needling [the tips of] the ten fingers to let out blood. [The disease] will be immediately cured after bloodletting. [If] hemorrhagic spots like red beans on the body [of the patients] are found before [needling], they must be pricked with needles to let out blood. [Though] the twelve kinds of malaria are different in occurrence, the Channel involved can be decided by examination of the symptoms and signs. [For the treatment of these kinds of malaria,] needling should be done one meal time before the occurrence. After one time of needling, [Xieqi (Evil-Qi)] declines; after needling twice, [the patients] feel alleviated; after needling three times, the disease is cured. [If it] does not heal, the two sublingual veins should be needled to let out blood. [If it] still does not heal, the congestive Channel over Xizhong (BL 40) can be pricked to let out blood and [the Acupoints] below the neck and beside the spine can be needled. [After such a treatment,] the disease will surely cured. The two sublingual veins refer to Lianquan (CV 23).

To treat malaria with acupuncture, [the doctor] must ask [the patients] about the symptoms appearing first and then needle [the proper regions]. [If] headache and heaviness of the head appear first, vertex of the head, the two sides of the forehead and the region between the eyebrows should be needled first. [If] pain of the neck and back appears first, [the neck and back] should be needled first. [If] pain of the waist and spine appears first, Xizhong (BL 40) should be needled first. [If] pain of the arm appears first, [the Acupoints^[17] of] the Hand-Shaoyin and Hand-Yangming [Channels] on the tips of the ten fingers should



【原文】

先刺郄中出血。先手臂痛者，先刺手少阴、阳明十指间。先足胫痠痛者，先刺足阳明十指间出血。

风疟，疟发则汗出恶风，刺三阳经背俞之血者。筋痠痛甚，按之不可，名曰附髓病，以鑱针针绝骨出血，立已。身体小痛，刺至阴。诸阴之井无出血，间日一刺。疟不渴，间日而作，刺足太阳；渴而间日作，刺足少阳；温疟汗不出，为五十九刺。

【今译】

当先刺颈项和背部。先发腰脊痛的，当先刺委中出血。先发手臂痛的，当先刺手少阴、手阳明的十指间孔穴。先发足胫酸痛的，当先刺足阳明十趾间出血。

风疟，发作时汗出怕风，可刺三阳经的背部俞穴出血。小腿酸痛拒按的，叫附髓病，可用鑱针刺绝骨穴出血，痛可立止。如身体略感疼痛，刺至阴，刺诸阴经的井穴，不可出血，隔日刺1次。疟疾口不渴而间日发作的，刺足太阳经；若口渴而间日发作的，刺足少阳经；温疟而汗不出的，用五十九刺之法。





be needled first. [If] pain of the foot and leg appears first, [the Acupoints of] the Foot-Yangming [Channel] on the tips of the ten toes should be needled to let out blood.

Wind-Malaria with the symptoms of sweating and aversion to wind during the attack [can be treated by] needling Back-Shu of the Triple-Yang Channel^[18] to let out blood. Pain of the leg that cannot be pressed is called Fusui disease which can be stopped immediately after needling Juegu (GB 39) to let out blood with Chanzhen (arrow-shaped needle). Slight pain of the body can be relieved by needling Zhiyin (BL 67) and the Jing-Well [Acupoints], without letting out blood, every other day. Malaria marked by no thirst and attack every other day [can be treated by] needling Foot-Taiyang. Malaria marked by thirst and attack every other day [can be treated by] needling Foot-Shaoyang. Malaria marked by absence of sweating [can be treated by] needling with the fifty-nine techniques.

Notes:

[1] Xizhong (郟中) means Weizhong (委中, BL 40).

[2] Fushang (跗上) means Chongyang (冲阳, ST 42).

[3] This part must be miscopying. Obviously it is the explanation of the previous part.

[4] According to the explanation made by Wang Bing (王冰), the Acupoints include Lieque (裂缺, LU 7) and Hegu (合谷, LI 4).

[5] According to the explanation made by Wang Bing (王冰), the Acupoint here refers to Shenmen (神门, HT 7).

[6] According to the explanation made by Wang Bing (王冰), the Acupoint refers to Zhongfeng (中封, LR 4). Some scholars believe that the Acupoint here refers to Taichong (太冲, LR 3).

[7] According to the explanation made by Wang Bing (王冰), the Acupoint refers to Shangqiu (商丘, SP 5).

[8] According to the explanation made by Wang Bing (王冰), the Acupoints here refer to Lidui (厉兑, ST 5), Jiexi (解溪, ST 41) and Zusanli (足三里, ST 36).

[9] The Transverse Channel actually refers to the Collateral of the Foot-Taiyin (足太阴) Channel.

[10] The artery on the dorsum of the foot refers to Chongyang (冲阳, ST 42) on the stomach Channel.

[11] According to the explanation made by Wang Bing (王冰), the Acupoints refer to the Jing-Well (井) and Shu-Stream (俞) Acupoints on each Channel, namely, Shangyang (商阳, LI 1) and Sanjian (三间, LI 3) on the Hand-Yangming (手阳明) Channel; Shaoshang (少商, LU 11) and Taiyuan (太渊, LU 9) on the Hand-Taiyin (手太阴) Channel; Lidui (厉兑, ST 5) and Xiangu (陷谷, ST 43) on the Foot-Yangming (足阳明) Channel; and Yinbai (隐白, SP 1) and Taibai (太白, SP 3) on the Foot-Taiyin (足太阴) Channel.

[12] Back-Shu (背俞) Acupoints refer to five Acupoints located beside the spine, namely, Feishu (肺俞, BL 13), Ganshu (肝俞, BL 18), Xinshu (心俞, BL 15), Pishu (脾俞, BL 20) and Shenshu (肾俞, BL 23).

[13] Wuqu (五腧) is explained differently. Wang Bing (王冰) and Ma Shi (马蒔) said that it referred to Yixi (谿谿, BL 45). Wu Kun (吴昆) said that it referred to Pohu (魄户, BL 42), Shentang (神堂, BL 44), Yixi (谿谿, BL 45), Geguan (膈关, BL 46) and Hunmen (魂门, BL 47). Zhang Jiebin (张介宾) and Zhang Zhicong (张志聪) said that it included Pohu (魄户, BL 42), Shentang (神堂, BL 44), Hunmen (魂门, BL 47), Yixi (谿谿, BL 45) and Zhishi (志室, BL 52).

[14] This Acupoint refers to Fulu (复溜, KI 7) according to the explanation made by Wang Bing (王冰).

[15] The Jing-Well (井) here refers to Zhiyin (至阴, BL 67).

[16] This part has already appeared previously in this paragraph. So it must be miscopying made in ancient times.



[17] The Acupoints here refer to Shaochong (少冲, HT 9), the Jing-Well (井) Acupoint of Hand-Shaoyin (手少阴) Channel, and Shangyang (商阳, LI 1), the Jing-Well (井) Acupoint of the Hand-Yangming (手阳明) Channel.

[18] The Triple-Yang Channel actually refers to Foot-Taiyang (足太阳) Channel. So the Back-Shu (背俞) Acupoint of the Foot-Taiyang (足太阳) Channel is Panguangshu (膀胱俞, BL 28).



气厥论篇第三十七

【原文】

37.1 黄帝问曰：“五脏六腑，寒热相移者何？”

37.2 岐伯曰：“肾移寒于肝，痲肿，少气。脾移寒于肝，痲肿，筋挛。肝移寒于心，狂，隔中。心移寒于肺，肺消，肺消者饮一溲二，死、不治。肺移寒于肾，为涌水，涌水者，按腹不坚，水气客于大肠，疾行则鸣濯濯，如囊裹浆，水之病也。

脾移热于肝，则为惊衄。肝移热于心，则死。心移热于肺，传为鬲消。肺移热于肾，传为柔痉。肾移热于脾，传为虚，肠澼，死，不可治。胞移热于膀胱，则癰，溺血。膀胱移热于小肠，鬲肠不便，

【今译】

37.1 黄帝问道：“五脏六腑的寒热互移的情况是怎样的呢？”

37.2 岐伯回答说：“肾移寒于肝，则为痲肿、少气。脾移寒于肝，则为痲肿和筋挛。肝移寒于心，则为发狂和胸中阻塞不通。心移寒于肺，则为肺消；肺消病的症状是饮水一份，小便两份，属无法治疗的死证。肺移寒于肾，则为涌水；涌水的症状是腹部按之不坚硬，但水气留居于大肠，故快速行走时肠中濯濯作响，如皮囊装着水一样，这是水气所致之病。

脾移热于肝，则为惊骇、鼻衄。肝移热于心，就会死亡。心移热于肺，日久则为鬲消。肺移热于肾，日久则为柔痉。肾移热于脾，日久渐成虚损而为肠澼，这是无法治疗的死证。胞移热于膀胱，则为小便不利和尿血。膀胱移热于小肠，由于肠道阻塞，大便不通，



Chapter 37
Qijue Lunpian:
Discussion on Reverse Flow of Qi

37.1 Huangdi asked, "How do cold and heat in the Five Zang-Organs and Six Fu-Organs shift?"

37.2 Qibo answered, "When the kidney transmits cold to the spleen, [it causes] carbuncle, swelling and shortness of breath; when the spleen transmits cold to the liver, [it causes] carbuncle, swelling and spasm of sinews; when the liver transmits cold to the heart, [it causes] mania and Gezhong^[1] (obstruction); when the heart transmits cold to the lung, [it causes] Feixiao^[2], a disease characterized by discharge of urine more than the water that is drunk, which is incurable; when the lung transmits cold to the kidney, [it causes] Yongshui (uprush of water) which is a disease of edema characterized by softness of the abdomen under pressure, retention of water in the large intestine and borborygmus in walking like water in a leather bag."

"When the spleen transmits heat to the liver, [it causes] fear and nosebleed; when the liver transmits heat to the heart, [it causes] death; when the heart transmits heat to the lung, [it causes] Gexiao^[3]; when the lung transmits heat to the kidney, [it causes] Rouchi^[4] (soft convulsive disease); when the kidney transmits heat to the spleen, [it causes] Xu (Deficiency) and Changpi^[5] which is incurable; when the uterus transmits heat to the bladder, [it causes] dysuria and hematuria; when the bladder transmits heat to the small intestine, [it causes] constipation due

【原文】

上为口糜。小肠移热于大肠，为虚痲，为沉。大肠移热于胃，善食而瘦人，谓之食侷。胃移热于胆，亦曰食侷。胆移热于脑，则辛頞鼻渊，鼻渊者，浊涕下不止也，传为衄衄瞑目。故得之气厥也。”

【今译】

在上表现为口舌糜烂。小肠移热于大肠，则为虚痲，或为沉痔。大肠移热于胃，则善食而肌肉消瘦，病名叫做食侷。胃移热于胆，也叫做食侷病。胆移热于脑，则鼻梁内感觉辛辣而为鼻渊；鼻渊的症状是鼻流浊涕不止，日久可致鼻中流血，目暗不明。这都是气厥的缘故。”



to obstruction of the intestines and oral ulceration; when the small intestine transmits heat to the large intestine, [it causes] Fujia (abdominal mass) and hemorrhoids; when the large intestine transmits heat to the stomach, [it causes] polyphagia and emaciation known as Shiyi; when the stomach transmits heat to the gallbladder, [it also causes] Shiyi; when the gallbladder transmits heat to the brain, [it causes] irritating sensation in the nose and rhinorrhea with turbid discharge which eventually leads to nasal bleeding and dim vision. So [all the problems mentioned above] are due to reverse flow of Qi.”

Notes:

[1] Gezhong (隔中): Wang Bing (王冰) said, “Yangqi (阳气) interacts with cold. That is why stagnation and obstruction are caused.”

[2] Feixiao (肺消), also known as Shangxiao (上消), is a kind of Xiaoke (消渴, consumption and thirst) disease.

[3] *Leijing* (《类经》) says, “Gexia (鬲消) is a disease marked by upset over the diaphragm, polydipsia and quick digestion.”

[4] Rouchi (柔痉) is a convulsive disease characterized by stiffness of the neck, opisthotonus, convulsion of the four limbs, fever and sweating.

[5] Changpi (肠癖) means dysentery or bloody stool.



咳论篇第三十八

【原文】

38.1 黄帝问曰：“肺之令人咳，何也？”

38.2 岐伯对曰：“五脏六腑皆令人咳，非独肺也。”

38.3 帝曰：“愿闻其状。”

38.4 岐伯曰：“皮毛者，肺之合也，皮毛先受邪气，邪气以从其合也。其寒饮食入胃，从肺脉上至于肺，则肺寒，肺寒则外内合邪，因而客之，则为肺咳。五脏各以其时受病，非其时，各传以与之。

人与天地相参，故五脏各以治时，感于寒则受病，微则为咳，甚者为泄、为痛。乘秋则肺先受邪，乘春则肝先受之，乘夏则心先受之，乘至阴则脾先受之，乘冬则肾先受之。”

38.5 帝曰：“何以异之？”

【今译】

38.1 黄帝问道：“肺脏有病，使人咳嗽，这是什么道理呢？”

38.2 岐伯回答说：“五脏六腑有病，都能使人咳嗽，不单是肺脏如此。”

38.3 黄帝说：“我想听你说说各种咳嗽的症状。”

38.4 岐伯说：“皮毛与肺相合，皮毛先感受了外邪，邪气就会侵袭到肺脏。若吃了寒冷饮食，寒气循肺脉上行于肺，引起肺寒。这样内外寒邪相合，停留于肺脏而成为肺咳。五脏各在其所主的时令感受寒邪，并非在肺主时受病，而是各脏之病传肺所致。

人和自然界相应，故五脏在其所主之时受寒而生病。轻者为咳嗽，重者为腹泻、腹痛。所以秋天感寒，肺先受邪；春天感寒，肝先受邪；夏天感寒，心先受邪；季夏感寒，脾先受邪；冬天感寒，肾先受邪。”

38.5 黄帝问道：“咳嗽怎样分别呢？”



Chapter 38

Ke Lunpian: Discussion on Cough

38. 1 Huangdi asked, "Why the lung causes cough?"

38. 2 Qibo answered, "The Five Zang-Organs and the Six Fu-Organs all can lead to cough, not only the lung."

38. 3 Huangdi said, "I'd like to know the reason."

38. 4 Qibo said, "The skin and hair are associated with the lung. So when Xieqi (Evil-Qi) has attacked the skin and hair, it enters the lung. [When people have eaten cold food,] cold enters the stomach with the food and moves into the lung along the lung Channel. Hence, the cold Xie (Evil) from the external and internal mixes up in the lung, resulting in lung-cough. The Five Zang-Organs are affected respectively in the seasons in which they are predominant. [If cough] does not occur in the season [in which the lung is predominant,] it is due to transmission [of diseases from other organs into the lung]."

"Man is closely related to nature. If the Five Zang-Organs are attacked by cold in the seasons in which they are predominant, diseases will be caused. [If the attack] is mild, it leads to cough; [if the attack] is serious, it leads to diarrhea and pain. Attack in autumn first affects the lung; attack in spring first affects the liver; attack in summer first affects the heart; attack in Zhiyin⁽¹⁾ first affects the spleen; attack in winter first affects the kidney."

38. 5 Huangdi asked, "How to differentiate cough?"

【原文】

38.6 岐伯曰：“肺咳之状，咳而喘息有音，甚则唾血。心咳之状，咳则心痛，喉中介介如梗状，甚则咽肿、喉痹。肝咳之状，咳则两胁下痛，甚则不可以转，转则两胁下满。脾咳之状，咳则右胁下痛，阴阴引肩背，甚则不可以动，动则咳剧。肾咳之状，咳则腰背相引而痛，甚则咳涎。”

38.7 帝曰：“六腑之咳奈何？安所受病？”

38.8 岐伯曰：“五脏之久咳，乃移于六腑。脾咳不已，则胃受之，胃咳之状，咳而呕，呕甚则长虫出。肝咳不已，则胆受之，胆咳之状，咳呕胆汁。肺咳不已，则大肠受之，大肠咳状，咳而遗失。心咳不已，则小肠受之，小肠咳状，咳而失气，气与咳俱失。肾咳不已，则膀胱受之，膀胱咳状，咳而遗溺。久咳不已，则三焦受之，三焦咳状，

【今译】

38.6 岐伯回答说：“肺咳的症状为咳而气喘，呼吸有声，甚则唾血。心咳的症状为咳则心痛，喉中像有东西堵塞，甚则咽喉肿痛闭塞。肝咳的症状为咳则两胁下疼痛，甚则疼痛不能转侧，转侧则两胁下胀满。脾咳的症状为咳嗽则右胁下疼痛，并隐隐牵引肩背疼痛，甚则不能活动，动则咳嗽加剧。肾咳的症状为咳则腰背互相牵引作痛，甚则咳吐痰涎。”

38.7 黄帝问道：“六腑咳嗽的症状是怎样的呢？如何受病的呢？”

38.8 岐伯回答说：“五脏咳嗽日久，传于六腑。脾咳不愈，则胃受病；胃咳的症状为咳而呕吐，严重的可呕出蛔虫。肝咳不愈，则胆受病；胆咳的症状为咳而呕吐胆汁。肺咳不愈，则大肠受病；大肠咳的症状为咳嗽时大便失禁。心咳不愈，则小肠受病；小肠咳的症状是咳而失气，咳嗽与失气同时出现。肾咳不愈，则膀胱受病；膀胱咳的症状为咳时遗尿。以上各种咳嗽，若经久不愈，则使三焦受病。



38. 6 Qibo answered, "Lung-cough is marked by cough with panting, breath with sound, even hemoptysis. Heart-cough is marked by cough with heart pain, obstructive sensation in the throat, or even swelling and pain of the throat. Liver-cough is marked by pain of the hypochondria, even inability to turn the body or distension and fullness of the hypochondria when the body is turned. Spleen-cough is marked by pain of the right hypochondrium that involves the shoulders and back, even difficulty to move the body and aggravation of cough when the body is moved. Kidney-cough is marked by pain involving the waist and back, even expectoration in coughing."

38. 7 Huangdi asked, "What about cough due to [the disorders of] the Six Fu-Organs? And how is it caused?"

38. 8 Qibo answered, "When cough due to [the disorders of] the Five Zang-Organs is prolonged, it will be transmitted to the Six Fu-Organs. If spleen-cough is not cured, it will be transmitted to the stomach. Stomach-cough is characterized by cough and vomiting or vomiting of roundworms if serious. If liver-cough is not cured, it will be transmitted to the gallbladder. Gallbladder-cough is characterized by cough and vomiting of bile. If lung-cough is not cured, it will be transmitted to the large intestine. Large intestine-cough is characterized by cough and incontinence of feces. If heart-cough is not cured, it will be transmitted to the small intestine. Small intestine-cough is characterized by, often simultaneously, cough and wind-breaking. If kidney-cough is not cured, it will be transmitted to the bladder. Bladder-cough is characterized by cough and incontinence of urine. Prolonged cough eventually involves the Sanjiao (Triple Energizer). Sanjiao-cough



【原文】

咳而腹满，不欲食饮，此皆聚于胃，关于肺，使人多涕唾，而面浮肿气逆也。”

38.9 帝曰：“治之奈何？”

38.10 岐伯曰：“治脏者，治其俞；治腑者，治其合；浮肿者，治其经。”

38.11 帝曰：“善。”

【今译】

三焦咳的症状为咳时腹部胀满，不思饮食。咳嗽皆为邪气聚于胃，而关系到肺，所以使人多涕唾，面部浮肿，气逆。”

38.9 黄帝问道：“如何治疗呢？”

38.10 岐伯回答说：“治五脏的咳嗽，取其俞穴；治六腑的咳嗽，取其合穴；因咳嗽而致浮肿的，可取有关脏腑的经穴。”

38.11 黄帝道：“好。”



is characterized by cough, abdominal fullness and anorexia. All these kinds of cough are caused by accumulation [of Xieqi] in the stomach and are related to the lung, and therefore leading to profuse nasal discharge, spitting, facial dropsy, cough and adverse flow of Qi. ”

38. 9 Huangdi asked, “How to treat it?”

38. 10 Qibo answered, “[Cough due to the disorder of] the Zang-Organs can be treated by [needling] the Shu-Stream [Acupoints], [cough due to the disorder of] the Fu-Organs can be treated by [needling] the He-Sea [Acupoints] and dropsy can be treated by [needling] the Jing-River [Acupoints]. ”

38. 11 Huangdi said, “Good! ”

Notes:

[1] Zhiyin (至阴) here refers to June in the lunar calendar, also known as Changxia (长夏) or Jixia (季夏). The term Changxia (长夏) is commonly used now, which literally means long summer and is often translated into late summer.



卷第十一

举痛论篇第三十九

【原文】

39.1 黄帝问曰：“余闻善言天者，必有验于人；善言古者，必有合于今；善言人者，必有厌于己。如此，则道不惑而要数极，所谓明也。今余问于夫子，令言而可知，视而可见，扪而可得，令验于己而发蒙解惑，可得而闻乎？”

39.2 岐伯再拜稽首对曰：“何道之问也？”

39.3 帝曰：“愿闻人之五脏卒痛，何气使然？”

39.4 岐伯对曰：“经脉流行不止、环周不休，寒气入经而稽迟，泣而不行，客于脉外则血少，客于脉中则气不通，故卒然而痛。”

39.5 帝曰：“其痛或卒然而止者，或痛甚不休者，或痛甚不可按者，或按之而痛止者，或按之无益者，或喘动应手者，或心与背相

【今译】

39.1 黄帝问道：“我听说善于谈论天道的，必能应验于人事；善于谈论往古的，必能应合于今事；善于谈论别人的，必能结合自己。这样，才能掌握事物的规律而不迷惑，极其透彻地了解事物的关键要领，这就是所谓明事理的人。现在我要请教先生，请你将问诊所知，望诊所见，切诊所得的情况告诉我，使我有所体验，启发蒙昧，解除疑惑。可以讲给我听吗？”

39.2 岐伯再次跪拜回答说：“您要问的是哪些道理呢？”

39.3 黄帝问道：“人体的五脏突然作痛，是什么邪气造成的呢？”

39.4 岐伯回答说：“人体经脉中的气血流行不止，环周不休，寒邪侵入了经脉，经脉气血流行迟滞，凝而不畅，故寒邪侵袭于经脉之外则使经脉血少；侵袭于经脉之中，则脉气留滞不通，所以突然作痛。”

39.5 黄帝说：“疼痛有突然停止的，有痛得很厉害而不停止的，有痛得很厉害而不能按压的，有按压而疼痛停止的，有按压也



Volume 11

Chapter 39

Jutong Lunpian: Discussion on Pains

39. 1 Huangdi asked, "I have heard that those who are good at explaining the heavens must be able to prove it with human affairs, those who are good at discussing history must be able to relate it to the present situation and those who are good at talking about others must be able to delineate themselves. So [they] are not confused about the Dao (law) and able to grasp the gist [of things]. That is what intelligence means. Now I'd like to ask you to tell me about the information collected from inquiry, observation and palpation so as to enable me to experience it myself and have a full understanding of it. Can I know it?"

39. 2 Qibo bowed again and answered, "What do [Your Majesty] want to know?"

39. 3 Huangdi said, "I want to know the causes of sudden pain of the Five Zang-Organs."

39. 4 Qibo said, "[Qi and blood] are flowing in the Channels continuously in an endless circle. Invasion of Cold-Qi into the Channels slows down [the flow of Qi and blood], leading to stagnation of the Channels. Invasion [of Cold-Qi] into the outside of the Channels reduces blood. Invasion [of Cold-Qi] into the Channels stagnates Qi and therefore causes sudden pain."

39. 5 Huangdi said, "The pain sometimes suddenly stops; sometimes is sharp and never stops; sometimes is sharp and cannot be pressed; sometimes stops when pressed; sometimes is not



【原文】

引而痛者，或胁肋与少腹相引而痛者，或腹痛引阴股者，或痛宿昔而成积者，或卒然痛死不知人，有少间复生者，或痛而呕者，或腹痛而后泄者，或痛而闭不通者，凡此诸痛，各不同形，别之奈何？”

39.6 岐伯曰：“寒气客于脉外则脉寒，脉寒则缩蜷，缩蜷则脉绌急，则外引小络，故卒然而痛，得炅则痛立止。因重中于寒，则痛久矣。寒气客于经脉之中，与炅气相薄则脉满，满则痛而不可按也。寒气稽留，炅气从上，则脉充大而血气乱，故痛甚不可按也。寒气客于肠胃之间，膜原之下，血不得散，小络急引故痛，按之则血气散，故按之痛止。

【今译】

不能缓解的，有痛处跳动应手的，有心和背部相互牵引而痛的，有胁肋和少腹牵引而痛的，有腹痛牵引大腿内侧的，有疼痛日久而积成块的，有突然疼痛晕厥如死，不知人事，片刻而又苏醒的，有痛而呕吐的，有腹痛而后泻泄的，有痛而大便秘结不通的。以上这些疼痛，表现各不相同，如何加以区别呢？”

39.6 岐伯回答说：“寒邪侵袭于脉外则经脉受寒，经脉受寒则经脉收缩，收缩则屈曲拘急，牵引在外的细小脉络，因此突然发生疼痛。如果得热，则疼痛立止。假如再次感受寒邪，就会久痛不止。寒邪侵袭经脉之中，与经脉中的热气相互交争，则经脉充满，痛不可按。寒邪停留于脉中，热气则随之而上，使经脉充满，气血运行紊乱，故疼痛剧烈而不可按。寒邪侵袭于肠胃之间，膜原之下，以致血气凝涩不散，细小的络脉拘急牵引而痛。如果以手按揉，可使血气散行，故按之则疼痛停止。



alleviated when pressed; sometimes throbs and can be felt by hand; sometimes causes referred pain of the heart and the back; sometimes causes referred pain of the hypochondria and lower abdomen; sometimes causes abdominal pain involving the inner side of the thigh; sometimes prolongs and leads to abdominal mass; sometimes is piecing and causes unconsciousness and [the patients may] come round after a while; sometimes causes vomiting; sometimes leads to abdominal pain and diarrhea; sometimes results in constipation. All these kinds of pain are different in manifestations. How to differentiate them?"

39. 6 Qibo answered, "Invasion of Cold-Qi into the Channels makes the Channels cold and therefore causes contraction which, then, leads to spasm of the Channels. Spasm of the Channels drags the fine Collaterals exteriorly and causes sudden pain that can be stopped by warmth. However, pain caused by re-invasion of cold lingers for a long time."

"Struggle of old that has invaded into the Channels with Heat-Qi makes the Channels full and causes pain that cannot be pressed. When Cold-Qi remains inside the body, Heat-Qi in the body ascends, leading to fullness of the Channels and disorder of blood and Qi. That is why the pain caused is sharp and cannot be pressed."

"Retention of Cold-Qi between the intestines and the stomach and below Moyuan (fat membrane of the intestines and the stomach) [leads to] stagnation of blood and contraction of small Collaterals, resulting in pain. When pressed, blood and Qi disperse. That is why the pain stops when pressed."



【原文】

寒气客于侠脊之脉，则深按之不能及，故按之无益也。寒气客于冲脉，冲脉起于关元，随腹直上，寒气客则脉不通，脉不通则气因之，故喘动应手矣。寒气客于背俞之脉则脉泣，脉泣则血虚，血虚则痛，其俞注于心，故相引而痛，按之则热气至，热气至则痛止矣。寒气客于厥阴之脉，厥阴之脉者，络阴器系于肝，寒气客于脉中，则血泣脉急，故胁肋与少腹相引痛矣。厥气客于阴股，寒气上及少腹，血泣在下相引，故腹痛引阴股。寒气客于小肠膜原之间，络血之中，血泣不得注于大经，血气稽留不得行，故宿昔而成积矣。

【今译】

寒邪侵袭于侠脊之脉，即使重按，也难以达到病所，故按揉也无济于事。寒邪侵袭于冲脉之中，冲脉起于关元穴，循腹上行，如因寒气侵入则冲脉不通，脉不通则气因之不通而腹痛，摸之搏动应手。寒邪侵袭背俞足太阳之脉，则血脉流行滞涩，脉涩则血虚，血虚则疼痛，因足太阳脉背俞与心相连，故心与背相互牵引而痛。按揉能使热气来，热气来复则疼痛立刻停止。寒邪侵袭于足厥阴之脉，足厥阴之脉循股环阴器系于肝，寒邪侵入脉中，则血凝涩而脉急紧，故胁肋与少腹牵引作痛。逆行之寒气客于阴股，寒气上行少腹，气血凝滞，上下牵引，故腹痛引阴股。寒邪侵袭于小肠膜原之间，络血之中，使络血凝滞不能流注于大的经脉，血气停留而不能畅行，故日久便可结成积块。



“Retention of Cold-Qi in the Channel beside the spine is so deep that even heavy pressure does not help.”

“Retention of Cold-Qi into the Chongmai (Thoroughfare Vessel) stagnates the Channel because Chongmai (Thoroughfare Vessel) starts from Guanyuan (CV 4) and runs upwards along the abdomen. Stagnation of the Channel blocks Qi, [and therefore abdominal pain caused] throbs when pressed.”

“Retention of Cold-Qi into the Back-shu Channel (the Channel of Foot-Taiyang) makes the Channel unsmooth. Unsmoothness of the Channel causes Blood-Deficiency and Blood-Deficiency causes pain. Since the Back-shu Channel (the Channel of Foot-Taiyang) is connected with the heart, it leads to referred pain [of the heart and back] . When pressed, Heat-Qi arrives. And when Heat-Qi has arrived, pain stops.”

“Retention of Cold-Qi into the Jueyin Channel, which runs around the genitals and is connected with the liver, causes unsmooth flow of blood and contraction of the Channel. That is why it causes referred pain of the hypochondria, rib-side and lower abdomen.”

“Retention of Jue-Qi (cold adverse Qi) in the inner side of the thigh, which runs upwards into the lower abdomen, causes unsmooth flow of blood and contraction of the lower. That is why abdominal pain involves the inner side of the thigh.”

“Retention of Cold-Qi between the small intestine and Moyuan (the fat membrane of the intestines and stomach) and into the blood in the Collaterals causes unsmooth flow of blood and prevents blood from flowing into the large Channels, consequently leading to retention of blood and Qi. Prolonged retention brings on mass.”



【原文】

寒气客于五脏，厥逆上泄，阴气竭，阳气未入，故卒然痛死不知人，气复反则生矣。寒气客于肠胃，厥逆上出，故痛而呕也。寒气客于小肠，小肠不得成聚，故后泄腹痛矣。热气留于小肠，肠中痛，瘴热焦渴，则坚干不得出，故痛而闭不通矣。”

39.7 帝曰：“所谓言而可知者也。视而可见奈何？”

39.8 岐伯曰：“五脏六腑，固尽有部，视其五色，黄赤为热，白为寒，青黑为痛，此所谓视而可见者也。”

39.9 帝曰：“扞而可得奈何？”

39.10 岐伯曰：“视其主病之脉，坚而血及陷下者，皆可扞而得也。”

【今译】

寒邪侵袭于五脏，使五脏之气逆而上行，致脏气上越外泄，阴气竭于内，阳气不得入，故突然疼痛昏死，不知人事。如果阳气恢复，则可以苏醒。寒邪侵袭于肠胃，迫使肠胃之气上逆，故出现疼痛而呕吐。寒邪复袭于小肠，水谷不得停留，故泻泄而腹痛。如果热邪留蓄于小肠，也可发生肠中疼痛。由于内热伤津而唇焦口渴，粪便坚硬难以排出，故腹痛而大便秘结不通。”

39.7 黄帝问道：“这是从问诊中可以了解到的，望诊所见又是怎样的呢？”

39.8 岐伯回答说：“五脏六腑在面部各有所属部位，观察面部五色可以诊断疾病，黄色赤色为热，白色为寒，青色黑色为痛，这些就是通过望诊可了解的。”

39.9 黄帝问道：“通过扞切所了解的病情是怎样的呢？”

39.10 岐伯回答说：“这要看主病的脉象，脉坚实的，是邪气盛；脉陷下的，是气血不足。这些都可用手扞切而得知。”



“Retention of Cold-Qi into the Five Zang-Organs leads to adverse flow of Qi, exhaustion of Yinqi and failure of Yangqi to enter. That is why it causes unconsciousness due to sudden pain. If Qi returns, [the patient] comes round.”

“Retention of Cold-Qi into the intestines and the stomach drives [the intestinal and gastric Qi] flows adversely and causes pain and vomiting.”

“Retention of Cold-Qi into the small intestine prevents it from receiving food and therefore causes diarrhea and abdominal pain.”

“Retention of Heat-Qi into the small intestine causes intestinal pain, fever, thirst and retention of dry feces. That is why it causes pain and constipation.”

39. 7 Huangdi asked, “What you have mentioned above can be understood by means of inquiry. What about inspection?”

39. 8 Qibo answered, “The Five Zang-Organs and the Six Fu-Organs all have their own divisions [on the face]. Inspection of the five colors [of the face is helpful for diagnosing diseases]. [For example,] yellow and red colors indicate heat, white color indicates cold, blue and black colors indicate pain. This is what can be found by inspection.”

39. 9 Huangdi asked, “What about palpation?”

39. 10 Qibo answered, “The Channel involved [in a certain disease] should be examined. Hardness of the Channel [indicates] superabundance [of Xie (Evil)] and sinking of the Channel [indicates insufficiency of blood and Qi]. All these [conditions] can be understood by means of palpation.”



【原文】

39. 11 帝曰：“善。余知百病生于气也。怒则气上，喜则气缓，悲则气消，恐则气下，寒则气收，炅则气泄，惊则气乱，劳则气耗，思则气结，九气不同，何病之生？”

39. 12 岐伯曰：“怒则气逆，甚则呕血及飧泄，故气上矣。喜则气和志达，荣卫通利，故气缓矣。悲则心系急，肺布叶举，而上焦不通，荣卫不散，热气在中，故气消矣。恐则精却，却则上焦闭，闭则气还，还则下焦胀，故气不行矣。寒则腠理闭，气不行，故气收矣。炅则腠理开，荣卫通，汗大泄，故气泄。惊则心无所倚，神无所归，虑无所定，故气乱矣。劳则喘

【今译】

39. 11 黄帝说：“好。我知道许多疾病的发生，都是由气机失调而引起的，如怒则气上逆，喜则气舒缓，悲哀则气气消损，恐惧则气下沉，遇寒则气收敛，受热则气外泄，受惊则气乱，过劳则气耗散，思虑则气郁结。这九种气机的变化各不相同，会发生什么病呢？”

39. 12 岐伯回答说：“大怒则肝气上逆，血随气行，严重时则呕血和飧泄，所以说是气逆。喜则气和顺而志畅达，营卫之气通利，所以说是气缓。悲哀太过则心系急迫，肺叶张举，上焦闭塞不通，营卫之气得不到布散，热气郁闭于内而耗损肺气，所以说是气消。恐惧则使精气衰退，精气衰退则上焦闭塞，上焦闭塞则气还归于下焦。气郁于下焦，就会出现胀满，所以说气下沉。遇寒则腠理闭塞，营卫之气不得畅行，所以说是气收。遇热则腠理开放，营卫通畅，汗液大量外出，所以说是气泄。受惊则心悸动无所依附，神志无所归宿，心中疑虑不定，所以说是气乱。劳役过



39. 11 Huangdi said, “Good! I have understood that all diseases are caused by [the disorder] of Qi. [For example,] [excessive] anger drives Qi to flow upwards; [excessive joy] slackens Qi; [excessive sorrow] exhausts Qi; [excessive fear makes] Qi sinks; [excessive] cold stagnates Qi; [excessive] heat leaks Qi; [excessive] fright disorders Qi; overstrain consumes Qi; [excessive] contemplation binds Qi. These nine kinds of [abnormal changes of] Qi are different. What diseases do they lead to respectively?”

39. 12 Qibo answered, “[Excessive] anger leads to reverse flow of Qi, or even hematemesis and Sunxie (diarrhea with indigested food). That is why it is said that Qi flows upwards. [Excessive] joy leads to harmony of Qi, comfort of the mind, smoothness of the Rong (Nutrient-Qi) and Wei (Defensive-Qi). That is why it is said that Qi is slackened. [Excessive] sorrow leads to contraction of the heart system, extension and uplift of the lung, obstruction of Shangjiao (Upper Energizer), failure of the Rong (Nutrient-Qi) and Wei (Defensive-Qi) to be distributed, and [retention of] Heat-Qi in the middle. That is why it is said that Qi exhausts. [Excessive] fear leads to loss of Jing (Essence) which then results in obstruction of Shangjiao (Upper Energizer), consequently leading to return of Qi and distension of Xiajiao (Lower Energizer). That is why it is said that Qi sinks. [Excessive] cold leads to closure of Couli (Muscular Interstice) and stoppage of Qi to flow. That is why it is said that Qi stagnates. [Excessive] heat leads to openness of Couli (Muscular Interstice) and the Rong (Nutrient-Qi) and Wei (Defensive-Qi), and profuse sweating. That is why it is said that Qi leaks. [Excessive] fear



【原文】

息汗出，外内皆越，故气耗矣。思则心有所存，神有所归，正气留而不行，故气结矣。”

【今译】

度则气动喘息汗出，内外之气皆耗散，所以说是气耗。思则精力集中，心神专注于某一事物，以致正气滞留而不运行，所以说是气结。”





leads to palpitation, mental distraction and hesitation. That is why it is said that Qi is in disorder. Overstrain leads to panting, sweating and leakage [of Qi] in the internal and external. That is why it is said that Qi is consumed. [Excessive] contemplation leads to concentration of mind and spirit and retention of Zhengqi (Healthy-Qi). That is why it is said that Qi binds. ”



腹中论篇第四十

【原文】

40.1 黄帝问曰：“有病心腹满，旦食则不能暮食，此为何病？”

40.2 岐伯对曰：“名为鼓胀。”

40.3 帝曰：“治之奈何？”

40.4 岐伯曰：“治之以鸡矢醴，一剂知，二剂已。”

40.5 帝曰：“其时有复发者何也？”

40.6 岐伯曰：“此饮食不节，故时有病也。虽然其病且已，时故当病，气聚于腹也。”

40.7 帝曰：“有病胸胁支满者，妨于食，病至则先闻腥臊臭，出清液，先唾血，四肢清，目眩，时时前后血，病名为何？何以得之？”

40.8 岐伯曰：“病名血枯。此得之年少时，有所大脱血，若醉入房中，气竭肝伤，故月事衰少不来也。”

【今译】

40.1 黄帝问道：“有一种心腹胀满的病，早晨吃了饭，晚上就不能再吃，这是什么病呢？”

40.2 岐伯回答说：“这叫鼓胀病。”

40.3 黄帝问道：“如何治疗呢？”

40.4 岐伯回答说：“可用鸡矢醴来治疗，一剂就能见效，两剂就能治好。”

40.5 黄帝问道：“为什么这种病有时还会复发呢？”

40.6 岐伯回答说：“这是因为饮食不节，所以病有时复发。虽然疾病将要痊愈，却又伤于饮食，使邪气复聚于腹中，因此再发。”

40.7 黄帝说：“有一种胸胁胀满之病，妨碍饮食，发病时先闻到腥臊的气味，鼻流清涕，先唾血，四肢清冷，头目眩晕，时常大小便出血。这种病叫什么名字？是什么原因引起的？”

40.8 岐伯回答说：“这种病的名字叫血枯，是在年少时有过大出血，或者是醉后行房事，使气竭肝伤，所以月经闭止而不来。”



Chapter 40

Fuzhong Lunpian:

Discussion on the Abdominal Disorders

40. 1 Huangdi asked, "There is a disease marked by abdominal fullness [in which the patient] can eat in the morning but cannot eat in the evening. What is this disease?"

40. 2 Qibo answered, "It is called Guzhang (tympanites)."

40. 3 Huangdi asked, "How to treat it?"

40. 4 Qibo answered, "It can be treated by Jishili (Vinum of Chicken Droppings). One dose is effective and two doses cure the disease."

40. 5 Huangdi asked, "Why it sometimes recurs?"

40. 6 Qibo answered, "Relapse of this disease is due to improper food. When the disease is about to heal, [improper food makes] morbid Qi accumulates in the abdomen [and gives rise to recurrence]."

40. 7 Huangdi asked, "There is a kind of disease marked by fullness of the chest and hypochondria that affects appetite, foul and stinky smell when it occurs, thin nasal discharge, hemoptysis, cold limbs, dizziness and frequent hematochezia and vaginal bleeding. What is the name of this disease and how to treat it?"

40. 8 Qibo answered, "It is called Xueku (Exhaustion of Blood or amenorrhea) due to excessive loss of blood [when the patient] was young or sexual intercourse after drinking [of wine] which exhausts Qi and impairs the liver, consequently leading to scanty menstruation or amenorrhea."

【原文】

40.9 帝曰：“治之奈何？复以何术？”

40.10 岐伯曰：“以四乌鲂骨、一薏苡，二物并合之，丸以雀卵，大如小豆，以五丸为后饭，饮以鲍鱼汁，利肠中及伤肝也。”

40.11 帝曰：“病有少腹盛，上下左右皆有根，此为何病？可治不？”

40.12 岐伯曰：“病名曰伏梁。”

40.13 帝曰：“伏梁何因而得之？”

40.14 岐伯曰：“裹大脓血，居肠胃之外，不可治，治之每切按之致死。”

40.15 帝曰：“何以然？”

40.16 岐伯曰：“此下则因阴，必下脓血，上则迫胃脘，生鬲，侠胃脘内痛，此久病也，难治。居脐上为逆，居脐下为从，勿动亟夺。论在《刺法》中。”

【今译】

40.9 黄帝问道：“怎样治疗呢？要用什么方法使其恢复呢？”

40.10 岐伯回答说：“用四份乌贼骨，一份芦茹，二药混合，以雀卵和为小豆大的丸药，每次饭前服5丸，饮以鲍鱼汁。此法可以通利肠道，补益损伤的肝脏。”

40.11 黄帝问道：“病有少腹盛满，上下左右都有根蒂，这是什么病呢？可以治疗吗？”

40.12 岐伯回答说：“病名叫伏梁。”

40.13 黄帝问道：“伏梁是什么原因引起的？”

40.14 岐伯回答说：“小腹部裹藏着大量脓血，居于肠胃之外，不能治愈。在诊治时，不宜重按，重按可以致死。”

40.15 黄帝问道：“为什么会这样呢？”

40.16 岐伯回答说：“此下为小腹及二阴，按摩则使脓血下出；此上是胃脘部，按摩则上迫胃脘，使膈肌与胃脘之间发生内痛。此为根深蒂固的久病，很难治疗。这种病生在脐上的为逆症，生在脐下的为顺症。不可用攻下之法，以免损伤正气。关于本病的治法，《刺法》中有论述。”



40. 9 Huangdi asked, "How to treat it? And what methods can be used to restore it?"

40. 10 Qibo answered, "Cuttlefish bone and Lüru (also known as Qiancao, Herba Rubiae, Indian madder), with the ratio of 4: 1, are mixed up with bird eggs and made into pills as large as a red bean. [The patient] can take five pills each time before meal and then drink some abalone soup in order to smooth the intestines and nourish the impaired liver."

40. 11 Huangdi asked, "What is the disease characterized by severe fullness of the lower abdomen with the involvement of the upper, lower, left and right sides? Can it be cured?"

40. 12 Qibo answered, "It is called Fuliang (epigastric and abdominal mass)."

40. 13 Huangdi asked, "What is the cause of Fuliang?"

40. 14 Qibo answered, "[It is caused by] retention of profuse pus-blood [in the lower abdomen and] outside the intestines and stomach. It is difficult to treat and treatment may cause great pain. [The use of] massage [to treat this disease] may lead to death."

40. 15 Huangdi asked, "What is the reason?"

40. 16 Qibo answered, "[Massage] inevitably causes discharge of pus and blood [in defecation because the anus and genitals are located] in the lower. It also suppresses the stomach in the upper to result in ulceration in the stomach that is chronic and difficult to cure. [If the disease is located] above the navel, it is unfavorable; [if the disease is located] below the navel, it is favorable. [However,] purgation or reducing needling cannot be used all the time. [The treatment of this disease] is discussed in *Needling Techniques*."

【原文】

40.17 帝曰：“人有身体髀股胫皆肿，环脐而痛，是为何病？”

40.18 岐伯曰：“病名伏梁，此风根也。其气溢于大肠而著于盲，盲之原在脐下，故环脐而痛也，不可动之，动之为水溺涩之病。”

40.19 帝曰：“夫子数言热中、消中，不可服高粱、芳草、石药，石药发瘖，芳草发狂。夫热中、消中者，皆富贵人也，今禁高粱，是不合其心，禁芳草、石药，是病不愈，愿闻其说。”

40.20 岐伯曰：“夫芳草之气美，石药之气悍，二者其气急疾坚劲，故非缓心和人，不可以服此二者。”

40.21 帝曰：“不可以服此二者，何以然？”

40.22 岐伯曰：“夫热气慄悍，药气亦然，二者相遇，恐内伤脾，脾者土也而恶木，服此药者，至甲乙日更论。”

【今译】

40.17 黄帝说：“有人身体髀、股、小腿等部位都发肿，且环绕脐部疼痛，这是什么病呢？”

40.18 岐伯回答说：“病的名字叫伏梁，这是由于宿受风寒所致。风寒之气充溢于大肠而留着于盲，盲之原在脐下，所以绕脐而痛。这种病不可用攻法治疗，如果误用攻下，就会发生小便涩滞不利的疾病。”

40.19 黄帝说：“先生屡次说患热中、消中病的人，不能吃肥甘厚味，也不能吃芳香药和金石药，因为金石药物能使人发瘖，芳草药物能使人发狂。患热中、消中病的，多是富贵之人，如禁止他们吃肥甘厚味，则不合他们的心愿，不使用芳草石药，又治不好他们的病，这种情况如何处理呢？我想听你讲讲其中的道理。”

40.20 岐伯回答说：“芳草之气多香窜，石药之气多强悍，这两类药物的性能都是急行坚劲的，若非性情和缓的人，不可以服用这两类药物。”

40.21 黄帝问道：“不可以服用这两类药物，是什么道理呢？”

40.22 岐伯回答说：“热气本身轻捷猛烈，药物之气也是这样，患有热证的病人要是服用了此类药物，两者遇在一起，恐怕会损伤人的脾气。脾属土而恶木，所以服用这类药物，逢甲日和乙日时，病情就会更加严重。”



40. 17 Huangdi asked, "A patient suffers from swelling over the thigh, leg and shank as well as pain around the navel. What is the name of the disease?"

40. 18 Qibo answered, "This disease is called Fuliang due to wind attack. [The pathogenic] factor has invaded the large intestine and maintains in the Huang below the navel. That is why pain lingers around the navel. This disease cannot be treated by purging therapy because purging therapy makes urination unsmooth."

40. 19 Huangdi said, "You have mentioned several times that [the patient with] Rezhong (a disease marked by polydipsia and frequent urination) and Xiaozhong (also a disease marked by polyphagia and frequent urination) cannot eat rich food and cannot be treated by fragrant herbs and mineral drugs. Because mineral drugs cause epilepsy and fragrant herbs cause mania. Those who suffer from Rezhong and Xiaozhong are all rich people. If they are forbidden to eat rich food, they will feel unhappy; if fragrant herbs and mineral drugs are not allowed [to be used to treat them], their illness cannot be cured. I'd like to know your idea about how to deal with this problem."

40. 20 Qibo answered, "Fragrant herbs is aromatic and mineral drugs is drastic. These two kinds of drugs are swift and violent in action. So they cannot be used to treat those who are not gentle in disposition."

40. 21 Huangdi asked, "Why these two kinds of drugs cannot be used [to treat such people]?"

40. 22 Qibo answered, "Heat-Qi [due to excessive eating of rich food] is swift and violent, and so is the property of the drugs. The combination of them may impair the spleen that pertains to Earth and detests Wood. The use of such drugs will lead to aggravation in the days of Jia and Yi."

【原文】

40.23 帝曰：“善。有病膺肿颈痛，胸满腹胀，此为何病？何以得之？”

40.24 岐伯曰：“名厥逆。”

40.25 帝曰：“治之奈何？”

40.26 岐伯曰：“灸之则喑，石之则狂，须其气并，乃可治也。”

40.27 帝曰：“何以然？”

40.28 岐伯曰：“阳气重上，有余于上。灸之则阳气入阴，入则喑；石之则阳气虚，虚则狂，须其气并而治之，可使全也。”

40.29 帝曰：“善。何以知怀子之且生也？”

40.30 岐伯曰：“身有病而无邪脉也。”

40.31 帝曰：“病热而有所痛者，何也？”

【今译】

40.23 黄帝说：“好。有人患膺肿颈痛，胸满腹胀，这是什么病呢？是什么原因引起的？”

40.24 岐伯回答说：“病名叫厥逆。”

40.25 黄帝问道：“怎样治疗呢？”

40.26 岐伯回答说：“用灸法便会失音，用针刺就会发狂，必须等到阴阳之气相合，才能进行治疗。”

40.27 黄帝问道：“为什么呢？”

40.28 岐伯回答说：“阳气逆于上，重阳在上，则有余于上，若再用灸法，则阳入于阴，故发生失音；若用砭石针刺，阳气随刺外泄则虚，故发生狂证，必须在阴阳二气交并以后再进行治疗，才可以获得痊愈。”

40.29 黄帝说：“好。如何知道妇女怀孕且要生产呢？”

40.30 岐伯回答说：“其身有病，但无病脉，就可以诊为妊娠。”

40.31 黄帝问道：“有病发热而有疼痛的，是什么原因呢？”



40. 23 Huangdi said, "Good! Some people suffer from chest swelling, neck pain, thoracic fullness and abdominal distension. What disease is it? And what is the cause of this disease?"

40. 24 Qibo answered, "It is called Jueni (adverse flow of Qi)."

40. 25 Huangdi asked, "How to treat it?"

40. 26 Qibo answered, "Moxibustion may cause aphonia and acupuncture may cause mania. Only when Qi (Qi of Yin and Yang) merges [with each other] can it be treated."

40. 27 Huangdi asked, "Why?"

40. 28 Qibo answered, "Yangqi is superabundant in the upper and moxibustion may drive Yangqi into Yin, leading to aphonia. Acupuncture may make Yangqi deficient and therefore causes mania. Only when Qi (Qi of Yin and Yang) merges [with each other] can [the disease] be cured."

40. 29 Huangdi said, "Good! How to know that a woman is pregnant and going to labour?"

40. 30 Qibo answered, "There is ailment but there is no morbid pulse."

40. 31 Huangdi asked, "What is the cause of febrile disease accompanied by pain?"

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【原文】

40.32 岐伯曰：“病热者，阳脉也，以三阳之动也，人迎一盛少阳，二盛太阳，三盛阳明，入阴也。夫阳入于阴，故病在头与腹，乃腹胀而头痛也。”

40.33 帝曰：“善。”

【今译】

40.32 岐伯回答说：“凡是发热的病，皆见阳脉。就三阳脉之动而言，人迎比寸口脉大1倍的，是病在少阳；比寸口脉大2倍的，是病在太阳；比寸口脉大3倍的，是病在阳明。继则传入于阴。阳传入三阴，病在头部和腹部，所以病人腹胀而头痛。”

40.33 黄帝说：“好。”





40. 32 Qibo answered, “Febrile disease is related to Yang Channels. So the three Yang Channels pulsate rapidly. Renying [pulse] that is one time larger [than the pulse over Cunkou] [indicates that the disease is in] Shaoyang; Renying [pulse] that is twice larger [than the pulse over Cunkou] [indicates that the disease is in] Taiyang; Renying [pulse] that is three times larger [than the pulse over Cunkou] [indicates that the disease is transmitted into] Yin. When Yang enters Yin, the disease [is transmitted to] the head and abdomen, consequently leading to abdominal distension and headache.”

40. 33 Huangdi said, “Good!”



刺腰痛篇第四十一

【原文】

41.1 足太阳脉令人腰痛，引项脊尻背如重状；刺其郤中，太阳正经出血，春无见血。

41.2 少阳令人腰痛，如以针刺其皮中，循循然不可以俯仰，不可以顾。刺少阳成骨之端出血，成骨在膝外廉之骨独起者，夏无见血。

41.3 阳明令人腰痛，不可以顾，顾如有见者，善悲。刺阳明于髀前三疔，上下和之出血，秋无见血。

41.4 足少阴令人腰痛，痛引脊内廉，刺少阴于内踝上二疔，春无见血，出血太多，不可复也。

【今译】

41.1 足太阳经脉发生病变，使人腰痛，疼痛牵引项脊尻背，如担负着沉重的东西一样。治疗时应刺其委中穴，在足太阳经的委中穴处针刺出血。在春季，不要刺出血。

41.2 足少阳经脉发生病变，使人腰痛，疼痛像针刺皮肤一样，逐渐加重，不能俯仰，也不能左右回顾。治疗时应刺足少阳经在成骨的起点出血。成骨即外侧高骨独起处。在夏季，不要刺出血。

41.3 阳明经脉发生病变，使人腰痛，颈项不能转动回顾，如果回顾，则像是见到什么似的，且容易悲伤。治疗时应刺足阳明经的足三里穴3次，并配合上、下巨虚穴刺出血。秋季则不要刺出血。

41.4 足少阴脉发生病变，使人腰痛，疼痛牵引到脊骨的内侧。治疗时应刺足少阴经的复溜穴2次。若在春季则不要刺出血。如果出血太多，就不易恢复。



Chapter 41

Ci Yaotong Pian: Discussion on Treatment of Lumbago with Acupuncture

41. 1 Lumbago due to [the disorder of] Foot-Taiyang Channel involves the neck, spine and hip. [The patient feels] like carrying heavy things [on the back]. [It can be treated by] needling Xizhong (Weizhong BL 40). In spring, bloodletting should be avoided [in needling].

41. 2 Lumbago due to [the disorder of] Shaoyang is like being punctured by needles in the skin. It gradually aggravates and [the patient] cannot bend and lift the head and turn around the body. [It can be treated by needling] the external prominence of the tibia to let out blood. It is located at the lateral border of the knee. In summer, bloodletting should be avoided [in needling].

41. 3 Lumbago due to [the disorder of] Yangming makes it difficult [for the patient] to turn around. [The patient feels] dizzy when turning their body. Frequently [the patient] feels sorrowful. [It can be treated by needling] Zusanli (ST 36) three times to let out blood in order to balance the upper and the lower. In autumn, bloodletting should be avoided [in needling].

41. 4 Lumbago due to [the disorder of] Foot-Shaoyin involves the inner side of the spine [and can be treated by] needling Fulu (KI 7) twice. In spring, bloodletting should be avoided [in needling] and excessive bloodletting makes it difficult to rehabilitate.

【原文】

41.5 厥阴之脉，令人腰痛，腰中如张弓弩弦，刺厥阴之脉，在腓踵鱼腹之外，循之累累然，乃刺之，其病令人善言，默默然不慧，刺之三疢。

41.6 解脉令人腰痛，痛引肩，目眈眈然，时遗洩。刺解脉，在膝筋肉分间郄外廉之横脉，出血，血变而止。

41.7 解脉令人腰痛如引带，常如折腰状，善恐。刺解脉，在郄中络如黍米，刺之血射以黑，见赤血而已。

41.8 同阴之脉，令人腰痛，痛如小锤居其中，怫然肿；刺同阴之脉，在外踝上绝骨之端，为三疢。

41.9 阳维之脉，令人腰痛，痛上怫然肿；刺阳维之脉，脉与太阳合腓下间，去地一尺所。

【今译】

41.5 厥阴经脉发生病变，使人腰痛，腰部强急如张开的弓弦一样。治疗时应刺足厥阴的经脉，其部位在腿肚和足跟之间鱼腹之外的蠡沟穴处，摸之有如串珠状者，就用针刺之，如果病人多言语或沉默抑郁不爽，可针刺3次。

41.6 解脉发生病变，使人腰痛，疼痛牵引到肩，眼睛视物不清，时常遗尿。治疗时应取解脉在膝后大筋分肉间外侧的委阳穴，可见横行的脉络，要刺其出血，直到血变了颜色才停止。

41.7 解脉发生病变，使人腰痛，好像有带子牵引一样，常感到腰部像被折断一样，时常有恐惧感。治疗时应刺解脉，即在郄中有络脉结滞如粟米者，刺之则有黑色血液射出，到血色变红为止。

41.8 同阴之脉发生病变，使人腰痛，痛时像是有小锤在里面敲击，痛处肿胀。治疗时应刺同阴之脉，在外踝上绝骨之端的阳辅穴处刺3次。

41.9 阳维脉发生病变，使人腰痛，痛处肿胀，治疗时应刺阳维脉，即阳维脉与足太阳经脉会合于腿肚下端的中间，距离地面约一尺许的承山穴。



41.5 Lumbago due to [the disorder of] Jueyin Channel makes the waist stiff like a drawn bow. [It can be treated by] needling Ligou (LR 5) outside the prominence between the calf (of the leg) and the heel where it feels like being clustered. [The patient] is often silent and in low spirit. The needling can be repeated three times.

41.6 Lumbago due to [the disorder of] the branches of the Channel involves the shoulders and leads to blurred vision and frequent enuresis. [It can be treated by] needling the lateral side of the major musculature posterior to the knee (Weiyang, BL 39) to let out blood. The needling is continued till the color of blood changes.

41.7 Lumbago due to [the disorder of] Jiemai (the branch of Foot-Taiyang Channel) leads to breaking pain and frequent fear. [It can be treated by] needling the stagnant point, like a grain of the broomcorn millet, in Xizhong (Weizhong, BL 40) on the Collateral of Jiemai till black blood shoots out. The needling stops when blood turns red.

41.8 Lumbago due to [the disorder of] Tongyin Channel (the Collateral of the Foot-Shaoyang Channel) causes pain as if a small hammer were in the waist and swelling. [It can be treated by] needling Yangfu (GB 38), located at the end of the external ankle, three times.

41.9 Lumbago due to [the disorder of] Yangwei Channel is marked by severe pain and swelling. [It can be treated by] needling the point one Chi above the ground and between the Yangwei Channel and Taiyang Channel.

【原文】

41.10 衡络之脉，令人腰痛，不可以俯仰，仰则恐仆，得之举重伤腰，衡络绝，恶血归之，刺之在郄阳筋之间，上郄数寸，衡居为二疝出血。

41.11 会阴之脉，令人腰痛，痛上漯漯然汗出，汗干令人欲饮，饮已欲走。刺直阳之脉上三疝，在跻上郄下五寸横居，视其盛者出血。

41.12 飞阳之脉，令人腰痛，痛上拂拂然，甚则悲以恐；刺飞阳之脉，在内踝上五寸，少阴之前，与阴维之会。

41.13 昌阳之脉，令人腰痛，痛引膺，目眈眈然，甚则反折，舌卷不能言；刺内筋为二疝，在内踝上大筋前太阴后，上踝二寸所。

41.14 散脉，令人腰痛而热，热甚生烦，腰下如有横木居其中，甚则

【今译】

41.10 衡络之脉发生病变，使人腰痛，不可以俯仰，仰则恐怕跌倒。这种病大多因为用力举重伤及腰部，使横络阻绝，瘀血留滞其中所致。治疗时应刺委阳、殷门穴，血络横居盛满者针刺2次，令其出血。

41.11 会阴之脉发生病变，使人腰痛，痛则汗出不断，汗干后想喝水，喝完水就想小便。治疗时应刺直阳之脉上3次，其部位在阳跻申脉穴上、足太阳郄中穴下5寸的承筋穴处，视其左右有络脉横居、血络盛满者，刺其出血。

41.12 飞阳之脉发生病变，使人腰痛，痛时心里感到不安，严重时出现悲哀和恐惧。治疗时，应刺飞阳脉，在内踝上5寸，足少阴经脉之前，与阴维脉交会的地方。

41.13 昌阳之脉发生病变，使人腰痛，疼痛牵引胸部，视物不清，严重时腰背反折，舌卷不能言。治疗时应取筋内侧的复溜穴刺2次，其穴在内踝上大筋的前面，足太阴经的后面，内踝上2寸处。

41.14 散脉发生病变，使人腰痛而发热，热甚则使人烦躁不安，腰下好像有一横木在其中，甚则发生遗尿。治疗时应刺散脉，其穴在



41. 10 Lumbago due to [the disorder of] Hengluo (the lateral Collateral of Taiyang Channel) Channel is marked by difficulty to bend and lift [the waist] and fear to fall down when lifting [the waist]. It is caused by impairment of the waist due to heavy load that results in stagnation of Hengluo and retention of blood stasis. [It can be treated by] needling Yinmen (BL 37) several Cun above Weiyang (BL 39) twice to let out blood.

41. 11 Lumbago due to [the disorder of] Huiyin Channel (pudental Channel) is marked by continuous sweating due to pain. [The patient] feels thirsty after sweating. After drinking water, [the patient] wants to move. [It can be treated by] needling Zhiyang Channel, the region above Yangqiao Channel and five Cun below Xizhong (Weizhong, BL 40) with transverse Collaterals full of blood, three times to let out blood.

41. 12 Lumbago due to [the disorder of] Feiyang Channel is marked by pain and distension or even sorrow and fear. [It can be treated by] needling Feiyang Channel, the region two Cun above the internal ankle, anterior to the Shaoyin Channel and the converging point of Yinwei Channel.

41. 13 Lumbago due to [the disorder of] Changyang Channel (the branch of Foot-Shaoyin Channel) is marked by pain of the waist involving the chest, blurred vision, even opisthotonus, curled tongue and difficulty to speak. [It can be treated by] needling Fulu (KI 7), located anterior to the major musculature above the internal ankle, posterior to the Taiyin Channel and two Cun above the internal ankles, twice.

41. 14 Lumbago due to [the disorder of] Sanmai is marked by



【原文】

遗洩，刺散脉，在膝前骨肉分间，络外廉束脉，为三疝。

41. 15 肉里之脉，令人腰痛，不可以咳，咳则筋缩急，刺肉里之脉为二疝，在太阳之外，少阳绝骨之后。

41. 16 腰痛侠脊而痛至头几几然，目眈眈欲僵仆，刺足太阳郄中出血。腰痛上寒，刺足太阳、阳明。上热，刺足厥阴。不可以俯仰，刺足少阳。中热而喘，刺足少阴，刺郄中出血。

41. 17 腰痛上寒，不可顾，刺足阳明。上热，刺足太阴；中热而喘，刺足少阴。大便难，刺足少阴。少腹满，刺足厥阴。如折，不可以俯仰，不可举，

【今译】

膝前外侧骨肉分间，看到有青筋缠束的脉络，针刺3次。

41. 15 肉里之脉发病，使人腰痛，不能咳嗽，咳嗽则筋脉拘挛，疼痛加剧。治疗时应刺肉里之脉2次，其穴在足太阳经的外侧，足少阳绝骨之端。

41. 16 腰痛夹脊背而痛，上连头部拘强不舒，眼睛昏花，欲跌倒。治疗时应刺足太阳经的委中穴出血。腰痛时有寒冷感觉的，应刺足太阳经和足阳明经；有热感的，应刺足厥阴经；腰痛不能俯仰的，应刺足少阳经；若内热而喘促的，应刺足少阴经，并刺委中出血。

41. 17 腰痛时，感觉上部寒冷，头项强急不能回顾的，应刺足阳明经；感觉上部火热的，应刺足太阴经；感觉内热兼有气喘的，应刺足少阴经。大便困难的，应刺足少阴经。少腹胀满的，应刺足厥阴经。腰痛如



pain, fever, restlessness due to high fever, distension of the waist as if there were a piece of transverse wood in it, or even enuresis. [It can be treated by] needling Sanmai, the region between the bone and muscles anterior to the knee and the Collateral connected with the lateral border, for three times.

41. 15 Lumbago due to [disorder of] the Channel in the muscles makes the patient unable to cough and causes spasm when the patient coughs. [It can be treated by] needling the Channel in the muscles twice and [the Acupoint to be needled is located] lateral to Taiyang [Channel] and posterior to Juegu (Acupoint) on the Shaoyang [Channel].

41. 16 Lumbago along the spine and involves the head leads to stiffness, blurred vision and tendency to fall down. [It can be treated by] needling Weizhong (BL 40) to let out blood.

Lumbago with cold sensation in the upper [part of the body can be treated by] needling Foot-Taiyang and Foot-Yangming [Channels]. [Lumbago with] heat sensation in the upper [part of the body can be treated by] needling Foot-Jueyin [Channel]. [Lumbago with] inability to bend the waist [can be treated by] needling Foot-Shaoyang [Channel]. [Lumbago with] heat in the middle and panting [can be treated by] needling Foot-Shaoyin [Channel] and Weizhong (BL 40) to let out blood.

41. 17 Lumbago with cold sensation in the upper [part of the body] and difficulty to turn [the head can be treated by] needling Foot-Yangming [Channel]. [Lumbago with] heat sensation in the upper [part of the body can be treated by] needling Foot-Taiyin [Channel]. [Lumbago with] heat in the middle and panting [can



【原文】

刺足太阳,引脊内廉,刺足少阴。

41. 18 腰痛引少腹控眇,不可以仰。刺腰尻交者,两髀肿上。以月生死为瘖数,发针立已。左取右,右取左。

【今译】

折,不可俯仰,不能举动的,应刺足太阳经。腰痛牵引脊骨内侧的,应刺足少阴经。

41. 18 腰痛牵引少腹,引动季肋之下,不能后仰的,治疗时应刺下髀穴,其部位在两髀骨下挟脊两旁的坚肉处。针刺时以月亮的盈亏计算针刺的次数,针后会立即见效,并采用左痛刺右侧,右痛刺左侧的方法。





be treated by] needling Foot-Shaoyin [Channel]. Difficulty in defecation [can be treated by] needling Foot-Shaoyin. Lower abdominal fullness [can be treated by] needling Foot-Jueyin [Channel]. [Lumbago with] breaking pain and inability to bend [the waist] and straighten [the back can be treated by] needling Foot-Taiyang. [Lumbago] involving the inner border [of the spine can be treated by] needling Foot-Shaoyin [Channel].

41. 18 Lumbago involving the lower abdomen and Miao (the part below the hypochondrium and above the iliac crest) with inability to raise the head [can be treated by] needling Xialiao (BL 34) located in the lumbosacral region beside the muscles over the spine. The number of times for needling are decided according to the changes of the moon. The curative effect of needling is immediate. Usually the left side is needled to treat the right side and the right side is needled to treat the left side.



卷第十二

风论篇第四十二

【原文】

42.1 黄帝问曰：“风之伤人也，或为寒热，或为热中，或为寒中，或为痹风，或为偏枯，或为风也，其病各异，其名不同，或内至五脏六腑，不知其解，愿闻其说。”

42.2 岐伯对曰：“风气藏于皮肤之间，内不得通，外不得泄；风者，善行而数变，腠理开则洒然寒，闭则热而闷，其寒也则衰食饮，其热也则消肌肉，故使人怵栗而不能食，名曰寒热。

风气与阳明入胃，循脉而上至目内眦，其人肥则风气不得外泄，则为热中而目黄；人瘦则外泄而寒，则为寒中而泣出。

【今译】

42.1 黄帝问道：“风邪侵犯人体，有的引起寒热病，有的成为热中病，有的成为寒中病，有的引起痹风病，有的引起偏枯病，有的成为其他风病。由于病变表现不同，所以病名也不一样，有的侵入到五脏六腑，我不知道为什么，愿听你谈谈其中的道理。”

42.2 岐伯回答说：“风邪侵犯人体，常留滞于皮肤腠理之间，内不得通，外不得泄。风邪来去迅速，变化多端，若使腠理开，阳气外泄则感到寒冷，若使腠理闭，阳气内郁，则身热烦闷，恶寒则引起饮食减少，发热则会使肌肉消瘦，所以使人振寒而不能饮食，这种病叫寒热病。

风邪由阳明经入胃，循经脉上行到目内眦，如病人身体肥胖，风邪不能向外发泄，稽留体内郁而化热，形成热中病，则使目发黄。如病人身体瘦弱，则阳气外泄而感到畏寒，形成寒中病，症见不时流泪。



Volume 12

Chapter 42

Feng Lupian: Discussion on Wind

42.1 Huangdi asked, "Wind attack leads to either Hanre (Cold-Heat), or Rezhong (internal invasion of heat), or Hanzhong (internal invasion of cold), or Lifeng (leprosy), or Pianku (paralysis), or wind syndrome. [Though all caused by wind,] these diseases are different in nature and names. Sometimes [wind] penetrates deep into the Five Zang-Organs and the Six Fu-Organs. I do not know how to explain it. Could you explain it for me?"

42.2 Qibo answered, "[When attacking the body,] wind tends to stay [in the region] between the skin [and the muscles] and is difficult to penetrate inside or escape to the outside. Wind tends to move and change. When Couli (muscular interstice) is open, [the patient feels] chilly; [when it] closes, [the patient feels] feverish and restless. Cold reduces appetite while heat causes emaciation. That is why the patient feels chilly and has no appetite. [This disease] is called Hanre (Cold-Heat)."

"Wind attacks the Yangming [Channel] and enters the stomach, then running upwards to the inner canthus. If the patient is obese, wind cannot escape and causes Rezhong (internal invasion of heat) and yellowish eyes. If the patient is thin, [Yangqi tends to] escape [from the body and the patient feels] cold, leading to Hanzhong (internal invasion of cold) and epiphora."



【原文】

风气与太阳俱入，行诸脉俞，散于分肉之间，与卫气相干，其道不利，故使肌肉愤膜而有疡，卫气有所凝而不行，故其肉有不仁也。疠者，有荣气热附，其气不清，故使其鼻柱坏而色败，皮肤疡溃。风寒客于脉而不去，名曰疠风，或名曰寒热。

以春甲乙伤于风者为肝风，以夏丙丁伤于风者为心风，以季夏戊己伤于邪者为脾风，以秋庚辛中于邪者为肺风，以冬壬癸中于邪者为肾风。

风中五脏六腑之俞，亦为脏腑之风，各入其门户所中，则为偏风。风气循风府而上，则为脑风；风入系头，则为目风，眼寒；饮酒中风，则为漏风；入房汗出中风，则为内风；新沐中风，则为首风；久风入中，则为肠风。

【今译】

风邪由太阳经侵入，遍行太阳经脉及其俞穴，散布在分肉之间，与卫气相搏结，使气道不通，所以肌肉肿起而产生疮疡；若卫气凝涩而不能运行，则肌肤麻木不知痛痒。疠风病是营气因热而腐坏，血气污浊不清所致，所以使鼻柱蚀坏而皮色衰败，皮肤溃烂。因风寒侵入经脉稽留不去，所以叫做疠风，也叫寒热。

在春季甲乙日伤于风的，为肝风；在夏季丙丁日伤于风的，为心风；在长夏戊己日伤于风的，为脾风；在秋季庚辛日伤于风的，为肺风；在冬季壬癸日伤于风的，为肾风。

风邪侵入五脏六腑的俞穴，就成了五脏六腑之风。各从其相应的俞穴偏中于某一处，则成为偏风。风邪侵入后，由风府穴上行入脑，则为脑风。风邪侵入头部累及目系，则为目风，两眼畏惧风寒；饮酒之后感受风



“When wind invades the Taiyang [Channel], it moves in the Acupoints of all the Channels, running in the muscles, interacting with Weiqi (Defensive-Qi) and obstructing the route [of Weiqi], hence leading to swelling and ulceration. Since Weiqi (Defensive-Qi) is stagnated, [the patient feels] numb. In leprosy, [interaction of wind with] Rongqi (Nutrient-Qi) produces heat, making Qi unclear and eventually causing damage of the nose bridge, distorted countenance and ulceration. [Since this disease is caused by] invasion of Wind-Cold into the Channels, it is called Lifeng (leprosy) or Hanre (Cold-Heat).”

“[The problem caused by] cold attack on the days of Jia or Yi in spring is called Ganfeng (Liver-Wind Syndrome); [the problem caused by] cold attack on the days of Bing and Ding in summer is called Xinfeng (Heart-Wind Syndrome); [the problem caused by] cold attack on the days of Wu and Ji in late summer is called Pifeng (Spleen-Wind Syndrome); [the problem caused by] cold attack on the days of Geng and Xin in autumn is called Feifeng (Lung-Wind Syndrome); [the problem caused by] cold attack on the days of Ren and Kui in winter is called Shenfeng (Kidney-Wind Syndrome).”

“Invasion of wind into the Acupoints of the Five Zang-Organs and the Six Fu-Organs is also known as wind of the Zang-fu-Organs. [When it invades the body] from any related Acupoint, it causes Pianku (paralysis). Running upwards from Fengfu (GV 16), it causes Naofeng (Brain-Wind Syndrome). When entering the brain, it causes Mufeng (Eye-Wind Syndrome) with aversion of the eyes to cold. Attack of wind after drinking is called Loufeng (Leaking-Wind Syndrome). Wind attack following sweating after sexual intercourse causes Neifeng (Interior-Wind Syndrome). Wind



【原文】

飧泄；外在腠理，则为泄风。故风者百病之长也，至其变化，乃为他病也，无常方，然致有风气也。”

42.3 帝曰：“五脏风之形状不同者何？愿闻其诊及其病能。”

42.4 岐伯曰：“肺风之状，多汗恶风，色皛然白，时咳短气，昼日则差，暮则甚，诊在眉上，其色白。

心风之状，多汗恶风，焦绝，善怒吓，赤色，病甚则言不可快，诊在口，其色赤。

肝风之状，多汗恶风，善悲，色微苍，嗌干善怒，时憎女子，诊在目下，其色青。

脾风之状，多汗恶风，身体怠惰，四肢不欲动，色薄微黄，不嗜食，诊在鼻上，其色黄。

【今译】

邪，则为漏风。行房汗出而感受风邪，则为内风；刚洗过头，感受风邪，则为首风。风邪久留不去，内犯肠胃，则为肠风飧泄病。风邪停留于腠理则为泄风病。所以，风邪是引起多种疾病的首要因素。它侵入人体后发生变化，能引起其他各种疾病，虽然没有一定的规律，但病因都是风邪入侵。”

42.3 黄帝问道：“五脏风证所表现的症状有何不同？希望听你讲讲诊察要点和病态表现。”

42.4 岐伯回答说：“肺风的症状为多汗恶风，面色淡白，不时咳嗽气短，白天减轻，傍晚加重，诊查时要注意眉上部，其色为白。

心风的症状为多汗恶风，唇舌焦燥，容易发怒吓人，面色发红，病重则言语不流利，诊察时要注意口舌，往往呈现红色。

肝风的症状为多汗恶风，多悲伤，面色微青，咽喉干燥，易发怒，有时厌恶女性，诊察时要注意目下，其色发青。

脾风的症状为多汗恶风，身体疲倦，四肢懒于活动，面色微发黄，食欲不振，诊察时要注意鼻尖部，其色为黄。



attack after bathing causes Shoufeng (Head-Wind Syndrome). Prolonged attack of exogenous wind causes Chongfeng (hematocheiza) and Sunxie (diarrhea with undigested food). Retention [of wind] in Couli (muscular interstice) causes Xiefeng (Discharging-Wind Syndrome). So wind is the leading cause of various diseases. The changes of wind lead to many other diseases. Though [the pathological changes of these diseases] are not the same, they are exclusively caused by wind."

42.3 Huangdi asked, "What are the symptoms of the Wind Syndromes of Five Zang-Organs?"

42.4 Qibo answered, "Feifeng (Lung-Wind Syndrome) is marked by profuse sweating, aversion to wind, whitish countenance, frequent cough and shortness of breath, alleviation in daytime and worsening in the night. Examination should focus on the region above the eyebrows that appears whitish."

"Xinfeng (Heart-Wind Syndrome syndrome) is marked by profuse sweating, aversion to wind, dry lips and tongue, frequent flare of temper, reddish countenance and even difficulty in speaking if it is serious. Examination should focus on the mouth that usually appears reddish."

"Ganfeng (Liver-Wind Syndrome) is marked by profuse sweating, aversion to wind, frequent sorrow, slightly bluish countenance, dry throat, frequent flare of temper and occasional aversion to woman. Examination should focus on the eyes that usually appear bluish."

"Pifeng (Spleen-Wind) is marked by profuse sweating, aversion to wind, lassitude of the body, unwillingness to move the limbs, slightly yellowish countenance and no appetite. Examination should focus on the nose that usually appears yellowish."



【原文】

肾风之状，多汗恶风，面庞然浮肿，脊痛不能正立，其色焔，隐曲不利，诊在颐上，其色黑。

胃风之状，颈多汗、恶风，食饮不下，鬲塞不通，腹善满，失衣则腹胀，食寒则泄，诊形瘦而腹大。

首风之状，头面多汗，恶风，当先风一日则病甚，头痛不可以出内，至其风日，则病少愈。

漏风之状，或多汗，常不可单衣，食则汗出，甚则身汗，喘息、恶风，衣常濡，口干善渴，不能劳事。

泄风之状，多汗，汗出泄衣上，口中干，上渍其风，不能劳事，身体尽痛则寒。”

42.5 帝曰：“善。”

【今译】

肾风的症状为多汗恶风，颜面浮肿，腰脊疼痛不能直立，面色黑如煤烟，小便不利，诊察时要注意面颊，其色为黑。

胃风的症状为颈部多汗，恶风，饮食不下，隔塞不通，腹部胀满，如少穿衣，腹即胀满，食寒则泄泻，诊察时可见形瘦而腹大。

首风的症状为头痛，面部多汗，恶风，每当起风的前一日病情加重，头痛得不敢出门，待到起风之日，则头痛减轻。

漏风的症状为多汗，不能穿单薄的衣服，进食即汗出，甚至是全身汗出，喘息恶风，衣服常被汗浸湿，口干易渴，不能劳累。

泄风的症状为多汗，汗出湿衣，口中干燥，上半身如水浸渍，不能劳累，周身疼痛发冷。”

42.5 黄帝道：“好。”





“Shenfeng (Kidney-Wind Syndrome) is marked by profuse sweating, aversion to wind, puffiness of the face, spinal pain that makes it difficult [for the patient] to stand straight, coal-like blackish countenance and unsmooth urination. Examination should focus on the cheeks that appear blackish.”

“Weifeng (Stomach-Wind Syndrome) is marked by profuse sweating over the neck, aversion to wind, no appetite, stagnation of the diaphragm, frequent abdominal fullness, abdominal distension [if the patient] puts on less clothes and diarrhea after eating cold food. Examination should focus on emaciation and abdominal distension.”

“Shoufeng (Head-Wind Syndrome) is marked by profuse sweating over the head and face, aversion to wind, aggravation one day before the attack and fear to leave the room because of severe headache. It is alleviated on the day when wind attack occurs.”

“Loufeng (Leaking-Wind Syndrome) is marked by profuse sweating in some cases, fear to put on thin clothes, sweating right after eating, even sweating all over the body, panting, aversion to wind, wetness of the clothes [due to sweating], dry mouth, frequent thirst and incapability of hard working.”

“Xiefeng (Discharging-Wind Syndrome) is marked by profuse sweating, wetness of the clothes due to sweating, dry mouth, wetness of the upper part of the body like being soaked in water, incapability of hard working and pain all over the body with chills.”

42. 5 Huangdi said, “Good!”

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痹论篇第四十三

【原文】

43.1 黄帝问曰：“痹之安生？”

43.2 岐伯对曰：“风寒湿三气杂至，合而为痹也。其风气胜者为行痹，寒气胜者为痛痹，湿气胜者为著痹也。”

43.3 帝曰：“其有五者何也？”

43.4 岐伯曰：“以冬遇此者为骨痹，以春遇此者为筋痹，以夏遇此者为脉痹，以至阴遇此者为肌痹，以秋遇此者为皮痹。”

43.5 帝曰：“内舍五脏六腑，何气使然？”

43.6 岐伯曰：“五脏皆有合，病久而不去者，内舍于其合也。故骨痹不已，复感于邪，内舍于肾；筋痹不已，复感于邪，内舍于肝；

【今译】

43.1 黄帝问道：“痹病是怎样发生的呢？”

43.2 岐伯回答说：“由风、寒、湿3种邪气错杂而至，形成痹病。风邪偏胜的叫行痹，寒邪偏胜的叫痛痹，湿邪偏胜的叫著痹。”

43.3 黄帝问道：“痹病又分为5种，都是什么呢？”

43.4 岐伯回答说：“在冬天得病的称为骨痹，在春天得病的称为筋痹，在夏天得病的称为脉痹，在长夏得病的称为肌痹，在秋天得病的称为皮痹。”

43.5 黄帝问道：“痹病的病邪又内舍于五脏六腑，什么病气使它这样呢？”

43.6 岐伯回答说：“五脏与筋脉肉皮骨表里相合。若病邪久留不除，就会内侵相合的内脏。所以，骨痹不愈，再感受邪气，就会内舍于肾；筋痹不愈，再感受邪气，就会内舍于肝；脉痹不愈，再感受邪气，



Chapter 43

Bi Lunpian: Discussion on Bi-Syndrome

43. 1 Huangdi asked, “What is the cause of Bi (stagnation or obstruction syndrome)?”

43. 2 Qibo answered, “The interaction of wind, cold and dampness causes Bi (stagnation or obstruction). If wind is in predomination, it causes Xingbi (Migratory-Stagnation); if cold is in predomination, it causes Tongbi (Pain-Stagnation); if dampness is in predomination, it causes Zhuobi (Heavy-Stagnation).”

43. 3 Huangdi asked, “There are five kinds [of Bi-Syndrome]. What are they?”

43. 4 Qibo answered, “[Bi-Syndrome] in winter is called Gubi (Bone-Stagnation); [Bi-Syndrome] in spring is called Jinbi (Sinew-Stagnation); [Bi-Syndrome] in summer is called Maibi (Channel-Stagnation); [Bi-Syndrome] in late summer is called Jibi (Muscle-Stagnation); and [Bi-Syndrome] in autumn is called Pibi (Skin-Stagnation).”

43. 5 Huangdi asked, “[Evil of Bi-Syndrome] is retained in the Five Zang-Organs and the Six Fu-Organs. What is the cause of it?”

43. 6 Qibo answered, “The Five Zang-Organs are connected with [certain parts of the body]. Prolonged illness leads to transmission of disease to the parts [that are connected with the Five Zang-Organs]. So if Gubi (Bone-Stagnation) is not cured and complicated by re-invasion of Xie (Evil), it deepens into the kidney; if Jinbi (Sinew-Stagnation) is not cured and complicated

【原文】

脉痹不已，复感于邪，内舍于心；肌痹不已，复感于邪，内舍于脾；皮痹不已，复感于邪，内舍于肺。所谓痹者，各以其时，重感于风寒湿之气也。

凡痹之客五脏者，肺痹者，烦满，喘而呕；心痹者，脉不通，烦则心下鼓，暴上气而喘，啞干，善噫，厥气上则恐；肝痹者，夜卧则惊，多饮，数小便，上为引如怀；肾痹者，善胀，尻以代踵，脊以代头；脾痹者，四肢解堕，发咳，呕汁，上为大塞；肠痹者，数饮而出不得，中气喘争，时发飧泄；胞痹者，少腹膀胱，按之内痛，若沃以汤，涩于小便，上为清涕。

【今译】

就会内舍于心；肌痹不愈，再感受邪气，就会内舍于脾，皮痹不愈，再感受邪气，就会内舍于肺。因此说痹病是各脏在所主季节里再次感受了风、寒、湿气所形成的。

凡痹病侵入到五脏，病变各有不同：肺痹的症状是烦闷、喘息而呕吐。心痹的症状是血脉不通，烦躁而心悸，突然气逆而喘，咽干，多噎气，厥气上逆则为恐惧。肝痹的症状是夜眠多惊，饮水多而小便频数，上引少腹，如怀孕之状。肾痹的症状是腹部易发胀，行走时以尾骨代足，颈曲头倾，脊骨上耸，以脊代头。脾痹的症状是四肢倦怠无力，咳嗽，呕吐清水，上腹部痞塞。肠痹的症状是频频饮水而小便困难，中气喘而急迫，时而发生飧泄。膀胱痹的症状是少腹膀胱部位按之疼痛，如灌热水，小便涩滞，上部鼻流清涕。



by re-invasion of Xie (Evil), it deepens into the liver; if Maibi (Channel-Stagnation) is not cured and complicated by re-invasion of Xie (Evil), it deepens into the heart; if Jibi (Muscle-Stagnation) is not cured and complicated by re-invasion of Xie (Evil), it deepens into the spleen; if Pibi (Skin-Stagnation) is not cured and complicated by re-invasion of Xie (Evil), it deepens into the lung. The so-called Bi [refers to diseases] caused by re-invasion of wind, cold and dampness in the corresponding seasons.”

“Invasion of Bi into the Five Zang-Organs [leads to various symptoms]. Feibi (Bi-Syndrome of Lung) leads to dysphoria, distension, fullness, panting and vomiting; Xinbi (Bi-Syndrome of Heart) leads to obstruction of the Channels, dysphoria, throb of the heart, sudden panting, dry throat, eructation and fear due to adverse flow of Qi; Ganbi (Bi-Syndrome of Liver) leads to fright in the night, excessive drinking of water and frequent urination as well as upper abdominal fullness like being pregnant; Shenbi (Bi-Syndrome of Kidney) leads to frequent abdominal distension, using the sacrum as the feet and the spine as the head [due to spasm of the limbs]; Pibi (Bi-Syndrome of Spleen) leads to lassitude of the four limbs, cough, vomiting of clear water and obstruction of the chest; Changbi (Bi-Syndrome of Intestine) leads to frequent drinking of water, difficulty in urination, panting due to adverse flow of Zhongqi (Middle-Qi) and occasional Sunxie (diarrhea with undigested food); Baobi (Bi-Syndrome of Bladder) leads to internal pain of the abdomen when pressed, abdominal heat, unsmooth urination and clear nasal discharge.”

【原文】

阴气者，静则神藏，躁则消亡，饮食自倍，肠胃乃伤。淫气喘息，痹聚在肺；淫气忧思，痹聚在心；淫气遗溺，痹聚在肾；淫气乏竭，痹聚在肝；淫气肌绝，痹聚在脾。

诸痹不已，亦益内也，其风气胜者，其人易已也。”

43.7 帝曰：“痹，其时有死者，或疼久者，或易已者，其故何也？”

43.8 岐伯曰：“其入脏者死，其留连筋骨间者疼久，其留皮肤间者易已。”

43.9 帝曰：“其客于六腑者，何也？”

43.10 岐伯曰：“此亦其食饮居处，为其病本也。六腑亦各有

【今译】

五脏之气，安静则精神内守，躁动则易于耗散。若饮食过量，肠胃就要受损。淫邪入里引起呼吸喘促，是痹邪聚集在肺；淫邪入里引起忧伤思虑，是痹邪聚集在心；淫邪入里引起遗尿，是痹邪聚集在肾；淫邪入里引起疲乏衰竭，是痹邪聚集在肝；淫邪入里引起肌肉瘦削，是痹邪聚集在脾。

各种痹病日久不愈，病变就会进一步向内深入。其中风气较胜的，就容易痊愈。”

43.7 黄帝问道：“患了痹病后，有的死亡，有的疼痛长久不愈，有的容易痊愈，这是什么缘故呢？”

43.8 岐伯回答说：“痹邪若传入五脏则死，稽留在筋骨间则疼痛长久难愈，停留在皮肤间则容易痊愈。”

43.9 黄帝问道：“痹邪侵犯六腑是什么原因呢？”

43.10 岐伯回答说：“饮食不节、起居失度为发病的根本原因。



“When Yinqi [of the Five Zang-Organs] is calm, Shen (Spirit) maintains inside; when Yinqi [of the Five Zang-Organs] is restless, [Qi] is exhausted. Overeating impairs the intestines and stomach.”

“Panting due to invasion of pathogenic factors indicates accumulation of [Evil of] Bi-Syndrome in the lung; anxiety due to invasion of pathogenic factors indicate accumulation of [Evil of] Bi-Syndrome in the heart; enuresis due to pathogenic factors indicates accumulation of [Evil of] Bi-Syndrome in the kidney; fatigue due to pathogenic factors indicates accumulation of [Evil of] Bi-Syndrome in the liver; emaciation due to pathogenic factors indicates accumulation of [Evil of] Bi-Syndrome in the spleen.”

“If these kinds of Bi-Syndrome are not cured, they will get deeper and deeper inside. [The Bi-Syndrome in which] wind is in predomination is easy to heal.”

43. 7 Huangdi asked, “Why Bi-Syndrome sometimes leads to death, sometimes causes prolonged pain and sometimes is easy to heal?”

43. 8 Qibo answered, “[When Bi-Syndrome] enters the Zang-Organs, it leads to death; [when Bi-Syndrome] lingers in the sinews, it causes chronic pain; [when Bi-Syndrome] stays in the skin and muscles, it is easy to heal.”

43. 9 Huangdi asked, “What makes Bi-Syndrome invade the Six Fu-Organs?”

43. 10 Qibo answered, “It is due to intemperance in eating and irregular daily life. The Six Fu-Organs have their Back-Shu Acupoints respectively. Wind, cold and dampness invade the body through these Acupoints and intemperance in eating impairs

【原文】

俞，风寒湿气中其俞，而食饮应之，循俞而入，各舍其腑也。”

43.11 帝曰：“以针治之奈何？”

43.12 岐伯曰：“五脏有俞，六腑有合，循脉之分，各有所发，各随其过，则病瘳也。”

43.13 帝曰：“荣卫之气，亦令人痹乎？”

43.14 岐伯曰：“荣者，水谷之精气也，和调于五脏，洒陈于六腑，乃能入于脉也，故循脉上下，贯五脏，络六腑也。卫者，水谷之悍气也，其气慄疾滑利，不能入于脉也，故循皮肤之中，分肉之间，熏于肓膜，散于胸腹，逆其气则病，从其气则愈，不与风寒湿气合，故不为痹。”

【今译】

六腑各有俞穴，风寒湿邪在外侵袭了它的俞穴，而在内又有饮食所伤与之相应，于是病邪就循着俞穴入里，各自留滞在本腑。”

43.11 黄帝问道：“怎样用针刺治疗痹病呢？”

43.12 岐伯回答说：“五脏各有俞穴，六腑各有合穴，循着经脉所行的部位，脏腑脉气各有所发，根据病邪所在的经脉，取相应的俞穴或合穴进行针刺，病就可以痊愈了。”

43.13 黄帝问道：“营卫之气也能使人发生痹病吗？”

43.14 岐伯回答说：“营是水谷所化生的精气，它调和于五脏，散布于六腑，然后汇入脉中，所以营气循着经脉上下运行，贯通五脏，联络六腑。卫是水谷所化生的悍气，其气迅疾而滑利，不能进入脉中，所以循行于皮肤肌肉之中，熏蒸于肓膜之间，散布于胸腹之内。若营卫之气的循行逆乱，就会生病。只要营卫之气顺行，病就会痊愈。营卫之气若不与风寒湿邪相合，则不会引起痹病。”



the body inside. [When pathogenic factors] invade the body through these Acupoints, they eventually deepen into the Fu-Organs.”

43. 11 Huangdi asked, “How to treat it with Acupuncture?”

43. 12 Qibo answered, “The Five Zang-Organs have their Acupoints [on the back] and the Six Fu-Organs have their He-Sea [Acupoints in the lower part of the body]. [Diseases] occur in the regions connected with the Channels [of these organs]. [If treatment is focused on] these regions [where diseases occur], they will be healed.”

43. 13 Huangdi asked, “Do Rong (Nutrient-Qi) and Wei (Defensive-Qi) also cause Bi-Syndrome?”

43. 14 Qibo answered, “Rong (Nutrient-Qi) is the essential nutrient of water and food. It regulates the Five Zang-Organs, distributes [nutrients] to the Six Fu-Organs and finally enters the Channels. That is why it flows along the Channels, penetrates into the Five Zang-Organs and connects with the Six Fu-Organs. Wei (Defensive-Qi) is the Hanqi (Swift-Qi) of water and food. Since it is swift and rapid in movement, it cannot get into the Channels. That is why it flows in the skin and muscular interstices. It fumigates Huangmo (the region below the heart and above the diaphragm) and is distributed inside the chest and abdomen. Reverse flow of Rong (Nutrient-Qi) and Wei (Defensive-Qi) leads to diseases. [Only when they] flow normally can [diseases] be cured. [Rong (Nutrient-Qi) and Wei (Defensive-Qi)] do not interact with wind, cold and dampness. That is why they never lead to Bi-Syndrome.”



【原文】

43.15 帝曰：“善。痹或痛，或不痛，或不仁，或寒，或热，或燥，或湿，其故何也？”

43.16 岐伯曰：“痛者，寒气多也，有寒故痛也。其不痛不仁者，病久入深，荣卫之行涩，经络时疏，故不通，皮肤不营，故为不仁。其寒者，阳气少，阴气多，与病相益，故寒也。其热者，阳气多，阴气少，病气胜，阳遭阴，故为痹热。其多汗而濡者，此其逢湿甚也。阳气少，阴气盛，两气相感，故汗出而濡也。”

43.17 帝曰：“夫痹之为病，不痛何也？”

43.18 岐伯曰：“痹在于骨则重，在于脉则血凝而不流，在于筋则屈不伸，在于肉则不仁，在于皮则寒，故具此五者则不痛也。凡痹之类，逢寒则虫，逢热则纵。”

43.19 帝曰：“善。”

【今译】

43.15 黄帝说：“好。痹病，有的疼痛，有的不痛，有的麻木不仁，有的为寒，有的为热，有的皮肤干燥，有的皮肤湿润，这是什么缘故呢？”

43.16 岐伯回答说：“痛是因为寒气偏多，有寒所以才痛。不痛而麻木不仁的，系病日久，病邪深入，营卫之气运行涩滞，致使经络空虚，所以不痛，皮肤得不到营养，所以麻木不仁。表现为寒的，是因为阳气不足，阴气偏盛，阴气与病邪相合，所以表现为寒。表现为热的，是由于阳气偏盛，阴气不足，病气过强，阳凌于阴，所以表现为热。多汗而皮肤湿润的，是由于感受湿邪太甚，阳气不足，阴气偏盛，湿邪与阴气相感，所以汗出而皮肤湿润。”

43.17 黄帝问道：“痹病有不痛的，是什么缘故呢？”

43.18 岐伯回答说：“痹发生在骨，则身重；发生在脉，则血凝涩不畅；发生在筋，则屈曲不伸；发生在肌肉，则麻木不仁；发生在皮肤，则寒冷。如果有这5种情况，就不疼痛。凡痹一类的疾病，遇寒则筋脉挛急，遇热则筋脉弛缓。”

43.19 黄帝说：“好。”



43. 15 Huangdi said, "Good! Why Bi-Syndrome sometimes leads to pain, sometimes does not lead to pain, sometimes leads to numbness or cold or heat or dryness or dampness?"

43. 16 Qibo answered, "Pain indicates excessive cold. Cold usually causes pain. Numbness without pain indicates chronic and deep progress of the disease, unsmooth flow of Rong (Nutrient-Qi) and Wei (Defensive-Qi) as well as occasional emptiness of the Channels. That is why [the patient] does not feel painful. [Since] the skin is not nourished, it feels insensitive. Cold indicates insufficiency of Yangqi and excess of Yinqi. The combination of [Yinqi] with the disease [makes the patient feel] cold. Heat indicates excess of Yangqi and insufficiency of Yinqi. [In this case] Bingqi (Morbid-Qi) is in predomination and Yin is restricted by Yang. That is why heat is caused. Profuse sweating like being soaked in water indicates attack by severe dampness, insufficiency of Yangqi and excess of Yinqi. Both Qi (Damp-Qi outside and Yinqi inside) interact with each other, hence resulting in profuse sweating."

43. 17 Huangdi asked, "Why Bi-Syndrome sometimes does not lead to pain?"

43. 18 Qibo answered, "Bi-Syndrome in the bones leads to heaviness [of the body]; Bi-Syndrome in the Channels leads to unsmooth flow of blood; Bi-Syndrome in the sinews leads to inflexibility [of the limbs]; Bi-Syndrome in the muscles leads to numbness; Bi-Syndrome in the skin leads to cold. Bi-Syndrome of these five kinds usually does not lead to pain. Generally speaking, Bi-Syndrome leads to spasm [of the Channels] when it is complicated by cold and flaccidity when it is complicated by heat."

43. 19 Huangdi said, "Good!"

痿论篇第四十四

【原文】

44.1 黄帝问曰：“五脏使人痿何也？”

44.2 岐伯对曰：“肺主身之皮毛，心主身之血脉，肝主身之筋膜，脾主身之肌肉，肾主身之骨髓。故肺热叶焦，则皮毛虚弱急薄，著则生痿躄也；心气热，则下脉厥而上，上则下脉虚，虚则生脉痿，枢折挈，胫纵而不任地也；肝气热，则胆泄口苦筋膜干，筋膜干则筋急而挛，发为筋痿；脾气热，则胃干而渴，肌肉不仁，发为肉痿；肾气热，则腰脊不举，骨枯而髓减，发为骨痿。”

44.3 帝曰：“何以得之？”

【今译】

44.1 黄帝问道：“五脏都能使人发生痿病，是什么道理呢？”

44.2 岐伯回答说：“肺主全身皮毛，心主全身血脉，肝主全身筋膜，脾主全身肌肉，肾主全身骨髓。所以肺脏有热，灼伤津液，肺叶枯焦，皮毛则虚弱、干枯不润，严重的，则发生下肢痿软，不能行走的痿证。心脏有热，下行之脉就会逆而上行，上逆就会引起在下的血脉空虚，血脉空虚就会变生脉痿，关节如折而不能提举，足胫弛缓而不能站立于地。肝脏有热，可使胆汁外溢而口苦，筋膜失养而干枯，以致筋脉挛缩拘急，发生筋痿。脾脏有热，则灼耗胃津而口渴，肌肉麻木不仁，发生肉痿。肾脏有热，腰脊不能举动，骨枯而髓减，发生骨痿。”

44.3 黄帝问道：“痿证是怎样发生的呢？”



Chapter 44

Wei Lunpian: Discussion on Flaccidity

44. 1 Huangdi asked, "Why the Five Zang-Organs causes Wei (Flaccidity)?"

44. 2 Qibo answered, "The lung governs the skin and hair; the heart governs blood vessels; the liver governs sinew membrane; the spleen governs muscles; the kidney governs bone marrow. So heat in the lung scorches the lobes of the lung and leads to weakness and dryness of the skin and hair. Prolonged retention [of heat in the lung] causes Weibi (weakness and flaccidity of hands and feet). Heat in Xinqi (Heart-Qi) makes the Channel in the lower flows adversely upwards. If it flows adversely upwards, the Channel in the lower will be empty, eventually leading to flaccidity of the Channels, weakness of the joints [on the four limbs] like being broken and flaccidity of the feet that are unable to stand on the ground. Heat in Ganqi (Liver-Qi) results in regurgitation of bile, bitterness in the mouth and dryness of sinew membrane. Dryness of sinew membrane, in turn, causes spasm that consequently leads to Jinwei (Sinew-Flaccidity). Heat in Piqui (Spleen-Qi) results in thirst due to dryness in the stomach and numbness of muscles, eventually bringing on Rouwei (Muscle-Flaccidity). Heat in Shenqi (Kidney-Qi) causes inflexibility of the waist and spine as well as dryness of bones and exhaustion of marrow, consequently leading to Guwei (Bone-Flaccidity)."

44. 3 Huangdi asked, "What is the cause of it?"

【原文】

44.4 岐伯曰：“肺者，脏之长也，为心之盖也；有所失亡，所求不得，则发肺鸣，鸣则肺热叶焦。故曰，五脏因肺热叶焦，发为痿躄，此之谓也。悲哀太甚，则胞络绝，胞络绝，则阳气内动，发则心下崩，数溲血也。故《本病》曰：大经空虚，发为脉痹，传为脉痿。思想无穷，所愿不得，意淫于外，入房太甚，宗筋弛纵，发为筋痿，及为白淫。故《下经》曰：筋痿者，生于肝，使内也。有渐于湿，以水为事，若有所留，居处相湿，肌肉濡渍，痹而不仁，发为肉痿。故《下经》曰：肉痿者，得之湿地也。有所远行劳倦，逢大热而渴，渴则阳气内伐，内伐则热舍于肾。肾者，水脏也。今水不胜火，则骨枯而髓虚，故足不任身，发为骨痿。故《下经》曰：骨痿者，生于大热也。”

【今译】

44.4 岐伯回答说：“肺为诸脏之长，又是心脏的华盖。遇有失意的事情，或个人欲望得不到满足，则肺气郁而不畅，于是出现喘鸣，喘鸣则气郁化热，使肺叶枯焦。所以说五脏都是因肺热叶焦，得不到营养，发为痿躄证，就是这个意思。悲哀过度，就会损伤胞络，胞络阻绝不通，则致阳气妄动于内，迫使心血下崩，致使常常小便出血。所以《本病》中说：大经脉空虚，发生脉痹，最后发展为脉痿。如果思虑太多，所愿不得，意念浮游于外，房劳过度，致使宗筋弛缓，发为筋痿及白淫之疾患。所以《下经》中说：筋痿之病发生于肝，是由于房劳过度所致。经常被水湿浸渍，或临水工作，水湿滞留体内或居处潮湿，肌肉受湿邪浸渍，久则肌肉麻木不仁，发生肉痿。所以《下经》中说：肉痿是久居湿地引起的。远行劳累太甚，又逢炎热天气而口渴，口渴则阳气化热内扰，内扰的邪热侵入肾脏，肾为水脏，如水不胜火，就会骨枯髓空，以致两足不能支持身体，发为骨痿。所以《下经》中说：骨痿是由于大热所致。”



44. 4 Qibo answered, "The lung is the leading one among the Zang-Organs and is the canopy of the heart. Disappointment and frustration may cause Lung-Panting that heats the lung and scorches the lung lobes. That is why it is said that the Five Zang-Organs, due to Lung-Heat that scorches the lobes of the lung, lead to Weibi (weakness and flaccidity of hands and feet). Excessive sorrow stagnates the Pericardium-Collateral, disturbs Yangqi and impairs the heart, resulting in hematuria. [The canon in ancient times entitled] *Benbing* said, 'Emptiness of large Channels leads to Maibi (Channel-Stagnation) and eventually changes into Maiwei (Channel-Flaccidity). ' Avarice, disappointment, excessive desire and excessive sexual intercourse result in weakness of sinews that leads to Jinwei (Sinew-Flaccidity) and Baiyin (leukorrhea or spermaturia). So [the canon in ancient times entitled] *Xiajing* said, 'Jinwei (Sinew-Flaccidity) originates from the liver and is induced by excessive sexual intercourse.' Frequent soaking in water, retention [of dampness in the body] due to working near water, living in damp areas or frequent attack by water and dampness result in numbness of the muscles that eventually leads to Rouwei (Muscle-Flaccidity). That is why *Xiajing* said, 'Rouwei (Muscle-Flaccidity) is caused by [living in] damp areas.' Fatigue due to long journey in hot weather [makes people feel] thirsty. [The reason that people feel] thirsty is that excessive Yangqi attacks inside. Attack of Yangqi inside drives heat into the kidney. The kidney is an organ of water. Failure of water to control fire will lead to dryness of bones and deficiency of marrow, making the feet unable to support the body and causing Guwei (Bone-Flaccidity). That is why *Xiajing* said, 'Guwei (Bone-Flaccidity) is caused by excessive heat.' "

【原文】

44.5 帝曰：“何以别之？”

44.6 岐伯曰：“肺热者，色白而毛败；心热者，色赤而络脉溢；肝热者，色苍而爪枯；脾热者，色黄而肉蠕动；肾热者，色黑而齿槁。”

44.7 帝曰：“如夫子言可矣。论言治痿者，独取阳明，何也？”

44.8 岐伯曰：“阳明者，五脏六腑之海，主润宗筋，宗筋主束骨而利机关也。冲脉者，经脉之海也，主渗灌溪谷，与阳明合于宗筋，阴阳摠宗筋之会，会于气街，而阳明为之长，皆属于带脉，而络于督脉。故阳明虚则宗筋纵，带脉不引，故足痿不用也。”

【今译】

44.5 黄帝问道：“如何区分5种痿证呢？”

44.6 岐伯回答说：“肺脏有热的，面色白而毛发衰败；心脏有热的，面色红而孙络浮现；肝脏有热的，面色青而爪甲枯槁；脾脏有热的，面色黄而肌肉蠕动；肾脏有热的，面色黑而牙齿枯槁。”

44.7 黄帝问道：“先生以上所说是道理的。但医书中说：治痿独取阳明，这是什么道理呢？”

44.8 岐伯回答说：“阳明是五脏六腑之海，能润养宗筋，宗筋主约束骨节使关节运动灵活。冲脉为十二经之海，能渗透灌溉肌腠，与足阳明经合于宗筋，阴经阳经都总会于宗筋，并会于气街穴，故阳明是其统领，诸经又都连属于带脉，络于督脉。所以阳明经气血不足则宗筋失养而弛缓，带脉也不能收引诸脉，致使两足痿弱不用。”



44. 5 Huangdi asked, "How to differentiate Wei (Flaccidity-Syndrome)?"

44. 6 Qibo answered, "Lung-Heat is marked by whitish countenance and brittle hair; Heart-Heat is marked by reddish countenance and fullness of the Collaterals; Liver-Heat is marked by bluish countenance and dry nails; Spleen-Heat is marked by yellowish countenance and peristalsis of muscles; Kidney-Heat is marked by blackish countenance and dry teeth."

44. 7 Huangdi said, "Your explanation is excellent. But why medical canon [in ancient times] said that only Yangming can be used to treat Wei (Flaccidity-Syndrome)?"

44. 8 Qibo answered, "Yangming [Channel] is the sea of the Five Zang-Organs and the Six Fu-Organs. It is responsible for moistening Zongjin (sinew connected with the genitals) that controls bones and lubricates joints. Chongmai (Thoroughfare-Vessel) is the sea of the Channels. It irrigates [and nourishes] Xigu (large and small muscular interstices) and combines with Yangming [Channel] over Zongjin (sinew connected with the genitals). [In this way,] Yin and Yang [Channels] govern Zongjin and meets at Qijie (also known as Qichong, ST 30). That is why Yangming [Channel] is the leading one [among all the Channels] that are all connected with Daimai (Belt Vessel) and Dumai (Governor Vessel). That is why deficiency of Yangming [Channel] leads to looseness of the Zongjin and weakness of Daimai (Belt Vessel), making the feet flaccid."

【原文】

44.9 帝曰：“治之奈何？”

44.10 岐伯曰：“各补其荣而通其俞，调其虚实，和其逆顺，筋、脉、骨、肉，各以其时受月，则病已矣。”

44.11 帝曰：“善。”

【今译】

44.9 黄帝问道：“那么怎样治疗呢？”

44.10 岐伯回答说：“补其荣穴，通其俞穴，以调机体之虚实和气血之逆顺。无论筋脉骨肉的病变，各在其当旺的月份进行治疗，病就会痊愈。”

44.11 黄帝说：“对。”





44. 9 Huangdi asked, "How to treat it then?"

44. 10 Qibo answered, "It can be treated by supplementing Xing-Spring [Acupoint] and opening Shu-Stream [Acupoint], adjusting Xu (Deficiency) and Shi (Excess) as well as regulating Ni (unfavorable prognosis) and Shun (favorable prognosis). [To treat Wei (Flaccidity-Syndrome) of] sinews, Channels, bones and muscles, [treatment should be given] in the months [during which they are] in predomination. [In this way,] the disease can be cured. "

44. 11 Huangdi said, "Good! "



厥论篇第四十五

【原文】

45.1 黄帝问曰：“厥之寒热者，何也？”

45.2 岐伯对曰：“阳气衰于下，则为寒厥；阴气衰于下，则为热厥。”

45.3 帝曰：“热厥之为热也，必起于足下者，何也？”

45.4 岐伯曰：“阳气起于足五指之表，阴脉者，集于足下而聚于足心，故阳气盛则足下热也。”

45.5 帝曰：“寒厥之为寒也，必从五指而上于膝者何也？”

45.6 岐伯曰：“阴气起于足五指之里，集于膝下而聚于膝上，故阴气盛，则从五指至膝上寒。其寒也，不从外，皆从内也。”

45.7 帝曰：“寒厥何失而然也？”

45.8 岐伯曰：“前阴者，宗筋之所聚，太阴阳明之所合也。春夏则阳气多而阴气少，秋冬则阴气盛而阳气衰。此人者质壮，以秋冬夺

【今译】

45.1 黄帝问道：“为什么厥证有寒有热？”

45.2 岐伯回答说：“阳气衰于下，则发为寒厥；阴气衰于下，则发为热厥。”

45.3 黄帝问道：“为什么热厥证的发热一定从足底开始呢？”

45.4 岐伯回答说：“阳气起于足五趾的表面，阴气则集于足底而聚于足心，所以阳气偏胜就会导致足底发热。”

45.5 黄帝问道：“为什么寒厥证的厥冷一般从足五趾向上渐至膝部呢？”

45.6 岐伯回答说：“阴气起于足五趾的内侧，集于膝下而聚于膝上。所以阴气偏胜就会引起从足五趾至膝部的厥冷。这种厥冷，不是由于外寒的侵入，而是由于内部的阳虚所致。”

45.7 黄帝问道：“寒厥是因怎样的失误形成的呢？”

45.8 岐伯回答说：“前阴是宗筋所聚之处，也是足太阴和足阳明经脉会合之处。春夏季节阳气偏多而阴气偏少，秋冬季节则阴气偏盛而



Chapter 45

Jue Lunpian: Discussion on Jue-Syndrome

45. 1 Huangdi asked, "Jue [Syndrome] is divided into Cold and Heat [types]. What is the reason?"

45. 2 Qibo answered, "Decline of Yangqi in the lower [part of the body] causes Cold-Jue [Syndrome] while decline of Yinqi in the lower [part of the body] leads to Heat-Jue [Syndrome]."

45. 3 Huangdi asked, "Why fever in Heat-Jue Syndrome definitely starts from feet?"

45. 4 Qibo answered, "Yangqi starts from the surface of the five toes and accumulates in the soles. That is why predomination of Yangqi makes the soles feverish."

45. 5 Huangdi asked, "Why Cold in Cold-Jue [Syndrome] starts from the five toes and creeps to the knees?"

45. 6 Qibo answered, "Yinqi starts from the inner side of the five toes and accumulates below the knees and gathers above the knees. That is why Yinqi starts from the five toes, moves above the knees and causes cold. Such a kind of cold is not exogenous, but endogenous."

45. 7 Huangdi asked, "What is the cause of Cold-Jue [Syndrome]?"

45. 8 Qibo answered, "Qianyin (genitals) is the place where Zongjin (sinew connected with the genitals) gathers, Taiyin and Taiyang [Channels] meet. In spring and summer, there is more Yangqi and less Yinqi. In autumn and winter, Yinqi is excessive while Yangqi is deficient. [If] one is strong in constitution and



【原文】

于所用，下气上争不能复，精气溢下，邪气因从之而上也；气因于中，阳气衰，不能渗营其经络，阳气日损，阴气独在，故手足为之寒也。”

45.9 帝曰：“热厥何如而然也？”

45.10 岐伯曰：“酒入于胃，则络脉满而经脉虚；脾主为胃行其津液者也，阴气虚则阳气入，阳气入则胃不和，胃不和则精气竭，精气竭则不营其四肢也。此人必数醉若饱以入房，气聚于脾中不得散，酒气与谷气相薄，热盛于中，故热偏于身，内热而溺赤也。夫酒气盛而慄悍，肾气有衰，阳气独盛，故手足为之热也。”

45.11 帝曰：“厥，或令人腹满，或令人暴不知人，或至半日远至一日乃知人者，何也？”

【今译】

阳气偏衰。有些人体质强壮，在秋冬阳气偏衰的季节纵欲过劳，使肾中精气耗损，精气亏虚于下，虽上争亦不能迅速恢复，精气不断溢泄于下，元阳亦随之而虚，阳虚生内寒，阴寒之邪随从上争之气而上逆。邪气停聚于中，使脾胃阳气虚衰，不能化生水谷精微以渗灌营养，以致阳气日益亏损，阴寒之气独胜于内，所以手足厥冷。”

45.9 黄帝问道：“热厥是怎样形成的呢？”

45.10 岐伯回答说：“酒入于胃，使络脉中血液充满，而经脉反显得空虚。脾的功能是为胃输送津液营养，若饮酒过度，脾无所输送则阴气虚，阴气虚则阳气入内，阳气入内致胃气不和，胃气不和则精气耗竭，精气耗竭，就不能营养四肢。这种病人必是经常酒醉或饱食后行房，致使气聚于脾中而不宣散，酒气与谷气相搏结，酝酿成热，热盛于中焦，所以全身发热。因有内热而小便色赤。酒气盛而性烈，肾气受损而虚衰，阳气独盛于内，所以手足发热。”

45.11 黄帝问道：“厥证有的使人腹部胀满，有的使人突然不省人事，有的半天，有的长达1天才能苏醒，这是什么道理呢？”



indulges in sexual activity in autumn and winter, [Kidney-Essence will be exhausted], leading to struggle of Qi from the lower for the upper. [However, the struggle of Qi in the lower is impossible] to avoid being exhausted. [As a result,] Jingqi (Essence-Qi) leaks from the lower and Xieqi (Evil-Qi) runs upwards accordingly. [Accumulation of] Xieqi in the middle makes Yangqi weak and unable to infuse into the Channels. [In this case,] Yangqi is impaired everyday and Yinqi predominates alone. That is why the hands and feet are cold.”

45.9 Huangdi asked, “How Heat-Jue [Syndrome] is caused?”

45.10 Qibo answered, “When wine is taken into the stomach, the Collaterals are full but the Channels are empty. The spleen is responsible for transporting fluids for the stomach. Deficiency of Yinqi gives rise to excess of Yangqi that leads to discomfort of the stomach and exhaustion of Jingqi (Essence-Qi), making it difficult to nourish the four limbs. The person [who suffers from such a problem] must frequently have sexual affairs just after drinking wine and eating food, leading to accumulation of Qi (Heat-Qi) in the spleen. Combat between Jiuqi (Wine-Qi) and Guqi (Food-Qi) generates excessive Heat inside, causing general fever, internal heat and brownish urine. Since Jiuqi is powerful and drastic, it impairs Shenqi (Kidney-Qi) and makes Yangqi predominant alone. That is why the hands and feet are feverish.”

45.11 Huangdi asked, “Why Jue [Syndrome] sometimes causes abdominal fullness and sometimes causes sudden unconsciousness for half a day or even one day?”

【原文】

45.12 岐伯曰：“阴气盛于上则下虚，下虚则腹胀满；阳气盛于上，则下气重上而邪气逆，逆则阳气乱，阳气乱则不知人也。”

45.13 帝曰：“善。愿闻六经脉之厥状病能也。”

45.14 岐伯曰：“巨阳之厥，则肿首头重，足不能行，发为胸仆；阳明之厥，则癫疾欲走呼，腹满不得卧，面赤而热，妄见而妄言；少阳之厥，则暴聋，颊肿而热，胁痛，筋不可以运；太阴之厥，则腹满腹胀，后不利，不欲食，食则呕，不得卧；少阴之厥，则口干溺赤，腹满心痛；厥阴之厥，则少腹肿痛，腹胀，泾溲不利，好卧屈膝，阴

【今译】

45.12 岐伯回答说：“阴气偏盛于上，下部就虚，下部气虚则引起腹部胀满；阳气偏盛于上，阴气并而上行，邪气逆于上，扰乱阳气，阳气逆乱就会不省人事。”

45.13 黄帝说：“好。我希望听听六经厥证的病状。”

45.14 岐伯回答说：“太阳经的厥证，为头肿而沉重，足不能行走，发作时眩晕而突然跌倒。阳明经的厥证发为癫疾，欲奔跑呼叫，腹部胀满不得安卧，面红而热，妄见怪异，胡言乱语。少阳经的厥证，突发耳聋，面颊肿而热，两胁疼痛，两腿不能行动。太阴经的厥证，为腹部胀满，大便不爽，不思饮食，食则呕吐，不能安卧。少阴经厥证，为口干，小便赤，腹胀满，心痛。厥阴经的厥证，为少腹肿痛，腹胀，大小便不利，睡眠喜欢屈膝，前阴挛缩而肿，足胫内侧发



45. 12 Qibo answered, "Excess of Yinqi in the upper makes the lower deficient, resulting in abdominal distension and fullness; excess of Yangqi in the upper gives rise to upward flow of Lower-Qi (Yinqi) and reverse movement of Xieqi (Evil-Qi) which disturbs Yangqi and causes unconsciousness."

45. 13 Huangdi said, "Good! I'd like to know the symptoms of the Jue [Syndromes] of the Six Channels."

45. 14 Qibo answered, "Jue [Syndrome] of Juyang (Taiyang) is characterized by swollen and heavy head, difficulty to walk and falling down due to faint; Jue [Syndrome] of Yangming is characterized by mania with the symptoms of running about and shouting, difficulty to lie down due to abdominal fullness, reddish and feverish face, visual hallucination and delirium; Jue [Syndrome] of Shaoyang is characterized by sudden deafness, buccal swelling, feverishness, hypochondriac pain and inflexibility of legs; Jue [Syndrome] of Taiyin is characterized by abdominal distension, unsmooth defecation, no appetite, vomiting after eating and difficulty to lie down; Jue [Syndrome] of Shaoyin is characterized by dry mouth, brownish urine, abdominal fullness and heart pain; Jue [Syndrome] of Jueyin is characterized by lower abdominal swelling and pain, abdominal distension, unsmooth urination and defecation, preference to lie down with the knees bent, swelling and shrinkage of the genitals and feverishness over the inner side of the legs. [The therapeutic principles for treating Jue-Syndromes are] to use Xie (reducing or purging therapy) to deal with Sheng (excess or predominance), to use Bu (nourishing or tonifying therapy) to deal with Xu (deficiency or



【原文】

肿胀，筋内热。盛则泻之，虚则补之，不盛不虚，以经取之。

太阴厥逆，筋急挛，心痛引腹，治主病者；少阴厥逆，虚满呕变，下泄清，治主病者；厥阴厥逆，挛、腰痛，虚满前闭，谵言，治主病者；三阴俱逆，不得前后，使人手足寒，三日死。太阳厥逆，僵仆，呕血，善衄，治主病者；少阳厥逆，机关不利，机关不利者，腰不可以行，项不可以顾，发肠

【今译】

热。厥证的治疗，实证用泻法，虚证用补法，不实不虚者，取本经穴治疗。

足太阴经的经气厥逆，小腿拘挛，心痛连及腹部，当取主病的本经俞穴治疗。足少阴经的经气厥逆，腹部虚满，呕逆，下泄清稀，当取主病的本经俞穴治疗。足厥阴经的经气厥逆，拘挛腰部疼痛，腹部虚满，小便不通，胡言乱语，当取主病的本经输穴治疗。若足三阴经都发生厥逆，大小便不通，手足逆冷，3天就会死亡。足太阳经的经气厥逆，身体强直仆倒，呕血，常鼻出血，当取主病的本经腧穴治疗。足少阳经的经气厥逆，筋骨关节活动不利，关节不利则腰部不能活动，颈项不能回顾，如果伴



weakness). [For treating Jue-Syndrome that] is neither Sheng (excess or predominance) nor Xu (deficiency or weakness), [the Acupoints located on] the Channels proper can be selected [to needle]. ”

“Jueni (syncope or cold limbs) of [Foot-] Taiyin is marked by sudden spasm of shank and heart pain that involves the abdomen. It can be treated [by needling the concerned Acupoints located on] the Channel proper. Jueni of [Foot-] Shaoyin is marked by abdominal bloating and fullness, vomiting and nausea and watery diarrhea. It can be treated [by needling the concerned Acupoints located on] the Channel proper. Jueni of [Foot-] Jueyin is marked by reverse flow [of the Channel], spasm [of sinews], lumbago, abdominal bloating and fullness, difficulty in urination and delirium. It can be treated [by needling the concerned Acupoints located on] the Channel proper. If Jueni involving all the three Yin [Channels appears with the symptoms of] difficulty in urination and defecation as well as cold hands and feet, [the patient] will die in three days. Jueni of [Foot-] Taiyang is marked by sudden syncope with stiffness of the body, vomiting of blood and frequent nosebleed. It can be treated [by needling the concerned Acupoints located on] the Channel proper. Jueni of [Foot-] Shaoyang is marked by inflexibility of joints, incapability to move the waist due to inflexibility of joints and inability to turn the neck. If it is complicated by Changyong (acute appendicitis or periappendicular abscess), it is incurable. If it is complicated by convulsion, [the patient] will die. Jueni of [Foot-] Yangming is marked by panting, cough, fever, frequent fright, nosebleed and



【原文】

痛,不可治,惊者死;阳明厥逆,喘咳身热,善惊,衄,呕血。

手太阴厥逆,虚满而咳,善呕沫,治主病者;手心主少阴厥逆,心痛引喉,身热,死不可治;手太阳厥逆,耳聋,泣出,项不可以顾,腰不可以俯仰,治主病者;手阳明、少阳厥逆,发喉痹、嗌肿,瘞,治主病者。”

【今译】

发肠痛,就为不可治的危证,如再发惊,就会死亡。足阳明经的经气厥逆,喘促咳嗽,身发热,多惊骇,鼻衄,呕血。

手太阴经的经气厥逆,胸中胀满而咳嗽,多呕吐涎沫,当取本经主病的俞穴治疗。手厥阴和手少阴经的经气厥逆,心痛连及咽喉,身体发热,是不可治的死证。手太阳经的经气厥逆,耳聋、流泪,颈项不可以回顾,腰不能俯仰,当取主病的本经俞穴治疗。手阳明经和手少阳经的经气厥逆,发为喉痹,咽部肿痛,颈项强直,当取主病的本经俞穴治疗。”





vomiting of blood. [It can be treated by needling the concerned Acupoints located on the Channel proper.]”

“Jueni of Hand-Taiyin is marked by abdominal bloating and fullness, cough and frequent drooling. It can be treated [by needling the concerned Acupoints located on] the Channel proper. Jueni of Hand-Shaoyin is marked by heart pain involving the throat. If there is body fever, it is incurable. Jueni of Hand-Taiyang is marked by deafness, epiphora, difficulty to move the neck and incapability to bend the waist. It can be treated [by needling the concerned Acupoints located on] the Channel proper. Jueni of Hand-Yangming and Hand-Shaoyang is marked by Houbi (throat obstruction), pharyngeal swelling and stiffness of the neck. It can be treated [by needling the concerned Acupoints located on] the Channel proper.”





卷第十三

病能论篇第四十六

【原文】

46.1 黄帝问曰：“人病胃脘痛者，诊当何如？”

46.2 岐伯对曰：“诊此者当候胃脉，其脉当沉细，沉细者气逆，逆者人迎甚盛，甚盛则热；人迎者，胃脉也，逆而盛，则热聚于胃口而不行，故胃脘为痛也。”

46.3 帝曰：“善。人有卧而有所不安者何也？”

46.4 岐伯曰：“脏有所伤，及精有所之寄则安，故人不能悬其病也。”

46.5 帝曰：“人之不得偃卧者何也？”

46.6 岐伯曰：“肺者，脏之盖也，肺气盛则脉大，脉大则不得偃卧，论在《奇恒阴阳》中。”

【今译】

46.1 黄帝问道：“有人患了胃脘痛的，应如何诊断呢？”

46.2 岐伯回答说：“诊断这种病，应当先诊其胃脉，其脉必然沉细，沉细主胃气上逆，上逆则人迎脉过盛，过盛则有热。人迎属于胃脉，胃气逆则经气盛，热气聚集于胃口而不散，所以胃脘发生痛肿。”

46.3 黄帝说：“好。有人睡卧不宁，是什么原因呢？”

46.4 岐伯回答说：“因为五脏有所损伤，精气不得其所，所以睡卧不安。如果不能消除病因，睡眠是不能安宁的。”

46.5 黄帝问道：“有人不能仰卧，是什么原因呢？”

46.6 岐伯回答说：“肺为脏之华盖。肺气盛则脉大，脉大则不能仰卧。在《奇恒阴阳》篇中有这方面的论述。”



Chapter 46
Bingneng Lunpian:
Discussion on the Manifestations of Diseases

46. 1 Huangdi asked, “How to diagnose patients with *Weiwanyong* (stomach carbuncle or stomach abscess)?”

46. 2 Qibo answered, “To diagnose such a disease, [one] must take the stomach-pulse which appears deep and thin, indicating reverse [flow of Stomach-Qi]. Reverse [flow of Stomach-Qi] makes *Renying* [pulse] beat fast and therefore produces Heat. [Since] *Renying* [pulse] pertains to the Stomach-Channel, reverse [flow of Stomach-Qi makes Channel-Qi] hyperactive and leads to accumulation of Heat in the stomach, thus causing *Yong* (carbuncle or abscess) in the stomach.”

46. 3 Huangdi said, “Good. Why people sometimes cannot sleep calmly?”

46. 4 Qibo answered, “This is due to impairment of the Zang-Organ and loss of *Jing* (Essence). [If these two factors are not eliminated,] people cannot sleep soundly.”

46. 5 Huangdi asked, “Why people sometimes cannot lie supinely?”

46. 6 Qibo answered, “The lung is the canopy of the Zang-Organs. If *Feiqi* (Lung-Qi) is hyperactive, the Channels will be dilated. If the Channels are dilated, [people] cannot lie supinely. [This problem] is discussed in *Qiheng Yinyang*⁽¹⁾.”

【原文】

46.7 帝曰：“有病厥者，诊右脉沉而紧，左脉浮而迟，不然病主安在？”

46.8 岐伯曰：“冬诊之，右脉固当沉紧，此应四时。左脉浮而迟，此逆四时。在左当主病在肾，颇关在肺，当腰痛也。”

46.9 帝曰：“何以言之？”

46.10 岐伯曰：“少阴脉贯肾络肺，今得肺脉，肾为之病，故肾为腰痛之病也。”

46.11 帝曰：“善。有病颈痛者，或石治之，或针灸治之，而皆已，其真安在？”

46.12 岐伯曰：“此同名异等者也。夫痈气之息者，宜以针开除去之；夫气盛血聚者，宜石而泻之。此所谓同病异治也。”

46.13 帝曰：“有病怒狂者，此病安生？”

46.14 岐伯曰：“生于阳也。”

46.15 帝曰：“阳何以使人狂？”

【今译】

46.7 黄帝问道：“有患厥病的，诊得右脉沉而紧，左脉浮而迟，不知主病是什么？”

46.8 岐伯回答说：“冬天诊察脉象，右脉本应当沉紧，这是和四时相应的正常脉象；左脉浮迟，则是逆四时的反常脉象。左手见浮迟脉，与四时相逆，主肾脏有病，浮迟为肺脉，所以与肺脏关联。腰为肾之府，所以腰痛。”

46.9 黄帝问道：“为什么这样说呢？”

46.10 岐伯回答说：“少阴经脉贯肾络肺，冬季诊得浮迟的肺脉，是肾气不足的表现，故肾病当主腰痛。”

46.11 黄帝说：“好。有患颈痛病的，或用砭石治疗，或用针灸治疗，都能治好，其治愈的道理是什么呢？”

46.12 岐伯回答说：“这是因为病名虽同而类型不同的缘故。颈痛属于气滞不行的，宜用针刺开导以除去其病，若是气盛塞滞而血液结聚的，宜用砭石以泻其瘀血，这就是所说的同病异治。”

46.13 黄帝问道：“怒狂病，是怎样发生的呢？”

46.14 岐伯回答说：“生于阳气过盛。”

46.15 黄帝问道：“阳气如何使人发狂呢？”



46. 7 Huangdi asked, "A patient with Jue [Syndrome] is found that the right pulse is deep and tight but the left pulse is floating and slow. What is the principal problem?"

46. 8 Qibo answered, "In winter, the right pulse should be deep and tight to correspond to [the variations of] the four seasons. [However, if] the left pulse is floating and slow, it does not agree with [the variations of] the four seasons. [Since the morbid pulse condition] appears on the left, it indicates kidney disease that is related to the lung and causes lumbago."

46. 9 Huangdi asked, "What is the reason?"

46. 10 Qibo answered, "The Shaoyin Channel penetrates the kidney and connects with the lung. Appearance of Lung-Pulse indicates disorder of the kidney. And disorder of the kidney causes lumbago."

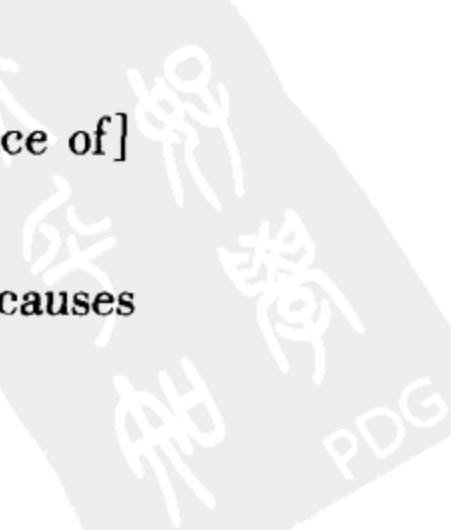
46. 11 Huangdi said, "Good. A patient with Jingyong (neck carbuncle or neck abscess) can be cured either by stone needle or by acupuncture and moxibustion. Why it cannot be treated in both ways?"

46. 12 Qibo answered, "This is [due to the fact that] diseases are the same in name but different in type. Yong (neck carbuncle or neck abscess) due to stagnation of Qi can be treated by acupuncture and [Yong] due to predominance of Qi and coagulation of blood can be treated by stone needle. Such a treatment is known as treating the same disease with different therapeutic methods."

46. 13 Huangdi asked, "What is the cause of mania?"

46. 14 Qibo answered, "It is caused by [predominance of] Yang."

46. 15 Huangdi asked, "Why [predominance of] Yang causes mania?"



【原文】

46. 16 岐伯曰：“阳气者，因暴折而难决，故善怒也，病名曰阳厥。”

46. 17 帝曰：“何以知之？”

46. 18 岐伯曰：“阳明者常动，巨阳、少阳不动，不动而动大疾，此其候也。”

46. 19 帝曰：“治之奈何？”

46. 20 岐伯曰：“夺其食即已。夫食入于阴，长气于阳，故夺其食即已。使之服以生铁洛为饮，夫生铁洛者，下气疾也。”

46. 21 帝曰：“善。有病身热解堕，汗出如浴，恶风少气，此为何病？”

46. 22 岐伯曰：“病名曰酒风。”

46. 23 帝曰：“治之奈何？”

46. 24 岐伯曰：“以泽泻、白术各十分，麋衔五分，合，以三指撮，为后饭。

所谓深之细者，其中手如针也，摩之切之，聚者坚也，博者大也。《上

【今译】

46. 16 岐伯回答说：“阳气暴折，难于疏解，所以易发怒，病名叫阳厥。”

46. 17 黄帝问道：“怎样才能知道发病呢？”

46. 18 岐伯回答说：“在正常的情况下，足阳明经脉常动不休，太阳、少阳经脉不甚搏动，如太阳、少阳经脉也搏动得大而疾，这就是病生于阳气的证候。”

46. 19 黄帝问道：“怎样治疗呢？”

46. 20 岐伯回答说：“减少饮食，病就可痊愈。因为饮食经过脾的运化，能够助长阳气。所以减少饮食，使过盛的阳气得以衰少，病就可痊愈。同时，再饮用生铁洛煎的水，因为生铁洛有降气开结的作用。”

46. 21 黄帝说：“好。有患全身发热，四肢懈怠无力，汗出如洗浴，怕风，气短，这是什么病呢？”

46. 22 岐伯回答说：“病名叫酒风。”

46. 23 黄帝问道：“如何治疗呢？”

46. 24 岐伯回答说：“用泽泻和白术各 10 分，麋衔 5 分，合研为末，每次服 3 指撮，在饭前服下。

所谓沉而细，其脉应指如针。按摩、切循，脉气聚而不散的是坚脉；



46. 16 Qibo answered, "If Yangqi is suddenly and violently disturbed and such a disturbance cannot be immediately stopped, it leads to frequent flare into temper. This disorder is called Yangjue^[2]."

46. 17 Huangdi asked, "How do you know [that mania will occur]?"

46. 18 Qibo answered, "Normally Yangming [Channel] constantly pulsates and Juyang (Taiyang) and Shaoyang [Channels] do not pulsate^[3]. [If these two Channels that] normally do not pulsate beat fast, it indicates the occurrence of Yangjue."

46. 19 Huangdi asked, "How to treat it then?"

46. 20 Qibo answered, "It can be treated by reducing the intake of food. When food is taken into Yin^[4], it promotes Yang. That is why it can be cured by reducing the intake of food. [The patient] can take some decoction of iron filings because iron filings can direct Qi to move downwards."

46. 21 Huangdi said, "Good. What is the disease marked by body fever, lassitude of the limbs, profuse sweating, aversion to wind and shortness of breath?"

46. 22 Qibo answered, "It is called Jiufeng (Alcohol-Wind Syndrome)^[5]."

46. 23 Huangdi asked, "How to treat it?"

46. 24 Qibo said, "It can be treated by Zexie (Rhizoma Alismatis; rhizome of oriental waterplantain) (ten Fen)^[6], Baizhu (Rhizoma Atractylodis Macrocephalae; rhizome of largehead atractylodes) (ten Fen) and Mixian (five Fen)^[7] which are ground into powder to be taken three pinches before meal."

"The so-called deep and thin [pulse] means that [the pulse] appears like a needle beneath the fingers and must be carefully pressed to feel. [If there is] accumulation [of Channel-Qi], the pulse is hard; [if the pulse] beats fast [beneath the fingers,] it is

【原文】

《经》者，言气之通天也；《下经》者，言病之变化也；《金匱》者，决死生也；《揆度》者，切度之也；《奇恒》者，言奇病也。所谓奇者，使奇病不得以四时死也；恒者，得以四时死也。所谓揆者，方切求之也，言切求其脉理也；度者，得其病处，以四时度之也。”

【今译】

搏击指下的是大脉。《上经》是论述人体功能与自然界相互关系的；《下经》是论述疾病变化的；《金匱》是论述诊断疾病决定死生的；《揆度》是论述脉象以诊断疾病的；《奇恒》是论述奇特疾病的。所谓奇病，就是不受四时季节的影响而死亡的疾病。所谓恒病，就是随着四时气候的变化而死亡的疾病。所谓揆，是说切按脉搏，以推求疾病的所在及病因；所谓度，是从切脉得其病处，并结合四时气候的逆顺，来判断疾病的轻重宜忌。”



large pulse. *Shangjing* discusses the interrelationship between Qi (functions of human body) and nature; *Xiajing* describes the changes of diseases; *Jingui* introduces diagnostic methods of diseases; *Kuidu* explains diagnosis of diseases by feeling pulse; *Qiheng* discusses special diseases^[8]. The so-called Qi (special) refers to diseases that are not related to the changes of the four seasons. The so-called Heng refers to diseases that are related to the changes of the four seasons. The so-called Kui refers to the diagnosis of diseases by feeling pulse. The so-called Du refers to [the way of fixing] the location of diseases [by feeling pulse] and deciding [the prognosis] according to [the changes of] the four season. ”

Notes:

[1] Wang Bing (王冰) said *Qiheng Yinyang* (《奇恒阴阳》) was the title of a medical canon in ancient times but it was already lost even in Wang Bing's time.

[2] Since it is caused by Yangqi that is stagnated and turns to move in a reverse way. So it is called Yangjue (阳厥), literally meaning reverse flow of Yangqi.

[3] The saying that Juyang (Taiyang) and Shaoyang [Channels] do not pulsate does not mean that these two Channels do not pulsate at all. It simply means that they beat mildly or invisibly.

[4] Yin here refers to the spleen. When food is taken into the stomach, it is transported and transformed by the spleen. The spleen pertains to Yin.

[5] Jiufeng (酒风, Alcohol-Wind) is a disease caused by attack of wind after drinking wine or alcohol. That is why it is called Jiufeng, literally meaning Alcohol-Wind.

[6] Fen (分) is a traditional unit of weight in China. One Fen equals to 1/2 gram.

[7] *Bencao Jing* (《本草经》, *Canon of Materia Medica*) says that Mixian (麋衔), also known as Weixian, “is bitter in taste and mild in nature. It is used to treat Bi-Syndrome due to wind and dampness, Lijietong (acute arthralgia), palpitation, Zeifeng (Thief-Wind), scrofula, carbuncle and swelling.”

[8] *Shangjing* (《上经》), *Xiajing* (《下经》), *Jinkui* (《金匱》) and *Kuiduo* (《揆度》) are all medical canons in ancient times and lost in history.

奇病论篇第四十七

【原文】

47.1 黄帝问曰：“人有重身，九月而暗，此为何也？”

47.2 岐伯对曰：“胞之络脉绝也。”

47.3 帝曰：“何以言之？”

47.4 岐伯曰：“胞络者，系于肾，少阴之脉，贯肾系舌本，故不能言。”

47.5 帝曰：“治之奈何？”

47.6 岐伯曰：“无治也，当十月复。《刺法》曰：无损不足，益有余，以成其疹，然后调之。所谓无损不足者，身羸瘦，无用讙石也；无益其有余者，腹中有形而泄之，泄之则精出，而病独擅中，故曰疹成也。”

【今译】

47.1 黄帝问道：“有的妇女怀孕9个月的时候，说话发不出声音，这是什么缘故呢？”

47.2 岐伯回答说：“这是因为胞中的络脉阻绝不通所致。”

47.3 黄帝问道：“为什么这样说呢？”

47.4 岐伯回答说：“胞中脉络系于肾脏，足少阴肾脉贯肾上系于舌本，今胞宫络脉受阻，肾脉不能上通于舌，故不能言。”

47.5 黄帝问道：“如何治疗呢？”

47.6 岐伯回答说：“不需要治疗，待十月分娩之后，胞络通，声音就会恢复。《刺法》篇说：不要损伤不足，不要补益有余，以免因误治而造成疾病。所谓无损不足，就是怀孕九月而身体瘦弱，不可用针石治疗。所谓无益有余，就是说腹中已经怀孕而又妄用泻法，精气外出使病邪独踞于中，正虚邪实，所以说形成了疾病。”



Chapter 47

Qibing Lunpian: Discussion on Special Diseases

47. 1 Huangdi asked, "Why some women lose their voice after nine months of pregnancy?"

47. 2 Qibo answered, "This is due to stagnation of the Uterine-Collaterals."

47. 3 Huangdi asked, "What is the cause?"

47. 4 Qibo answered, "The Uterine-Collaterals are connected with the kidney and the Shaoyin Channel penetrates through the kidney and connects with the tongue. That is why [these women] lose voice [when Uterine-Collaterals are impaired]."

47. 5 Huangdi asked, "How to treat it?"

47. 6 Qibo answered, "Treatment is unnecessary. [Their voice] will be restored ten months later. [The book entitled] *Cifa* (*Needling Methods*) says, 'Insufficiency cannot be reduced and excess cannot be supplemented⁽¹⁾ least diseases be caused.' [The idea that] insufficiency cannot be reduced means that Chanzhen (arrow-headed needle) cannot be used to treat [women who are pregnant and] emaciated. [The idea that] excess cannot be supplemented means that purging (or reducing) therapy cannot be used to treat [women who are pregnant] because purging treatment exhausts Jing (Essence) and leaves morbid factors alone inside. That is why it says that diseases might be caused."



【原文】

47.7 帝曰：“病胁下满，气逆，二三年不已，是为何病？”

47.8 岐伯曰：“病名曰息积，此不妨于食，不可灸刺，积为导引服药，药不能独治也。”

47.9 帝曰：“人有身体髀股骭皆肿，环脐而痛，是为何病？”

47.10 岐伯曰：“病名曰伏梁。此风根也，其气溢于大肠，而著于盲，盲之原在脐下，故环脐而痛也。不可动之，动之为水溺涩之病也。”

47.11 帝曰：“人有尺脉数甚，筋急而见，此为何病？”

47.12 岐伯曰：“此所谓疹筋，是人腹必急，白色黑色见，则病甚。”

47.13 帝曰：“人有病头痛以数岁不已，此安得之？名为何病？”

47.14 岐伯曰：“当有所犯大寒，内至骨髓，髓者以脑为主，脑逆，故令头痛，齿亦痛，病名曰厥逆。”

【今译】

47.7 黄帝问道：“有人患胁下胀满，气逆，两三年不愈，是什么疾病呢？”

47.8 岐伯回答说：“这种病名息积，不妨碍饮食，不可用艾灸和针刺治疗，必须逐渐地用导引法疏通气血，并结合药物慢慢调治，不能单靠药物来治疗。”

47.9 黄帝问道：“有人身体髀部、大腿、小腿都肿胀，并且环绕肚脐周围疼痛，这是什么疾病呢？”

47.10 岐伯回答说：“病名叫伏梁，风邪是致病的根本原因，邪气溢于大肠而留着于盲膜，因盲膜的起源在肚脐以下，所以环绕脐部作痛。这种病不可用攻下的方法治疗，否则就会导致小便涩滞不利。”

47.11 黄帝问道：“有人尺脉数疾，筋脉拘急外现的，这是什么病呢？”

47.12 岐伯回答说：“这就是所谓疹筋病，此人腹部必然拘急，如果面部见到或白或黑的颜色，病情则更加严重。”

47.13 黄帝问道：“有人患头痛，多年不愈，这是怎么得的？叫什么病呢？”

47.14 岐伯回答说：“此人必然感受了大寒之邪，寒气向内侵入骨髓，脑为髓海，寒气由骨髓上逆于脑，所以使人头痛，牙齿痛，病名叫做厥逆。”



47.7 Huangdi asked, "What is the disease that lasts two or three years [with the manifestations of] hypochondriac fullness and reverse flow of Qi?"

47.8 Qibo answered, "It is called Xiji^[2] and does affect appetite. It cannot be treated by acupuncture and moxibustion. [The patient] may take drugs to smooth the flow [of Qi and blood]. But drugs alone cannot cure this disease."

47.9 Huangdi asked, "What is the disease marked by swelling of hip, thigh and leg as well as pain around the navel?"

47.10 Qibo answered, "It is called Fuliang caused by wind. The Qi (Evil-Qi) flows into the large intestine and stays in Huangmo that originates from below the navel. That is why there is pain around the navel. [This disease] cannot be treated by purging (or reducing) therapy, otherwise unsmooth urination will be caused."

47.11 Huangdi asked, "What is the disease with the manifestations of rapid pulsation over Chi region and visible spasm?"

47.12 Qibo answered, "This disease is called Zhenjin (sinew disease). [The patient with such a disease] must suffer from abdominal pain. [If the skin turns] white or blackish, the disease is more serious."

47.13 Huangdi asked, "What is the cause of headache lingering for years? And what is the name of this disease?"

47.14 Qibo answered, "It is caused by attack of serious cold that penetrates deep into the bone marrow that is mainly stored in the brain. Invasion of cold into the brain certainly causes headache and also toothache. This disease is called Jueni (headache due to invasion of cold into the brain)."

【原文】

47.15 帝曰：“善。”

47.16 帝曰：“有病口甘者，病名为何？何以得之？”

47.17 岐伯曰：“此五气之溢也，名曰脾瘴。夫五味入口，藏于胃，脾为之行其精气，津液在脾，故令人口甘也；此肥美之所发也，此人必数食甘美而多肥也，肥者令人内热，甘者令人中满，故其气上溢，转为消渴。治之以兰，除陈气也。”

47.18 帝曰：“有病口苦，取阳陵泉，口苦者病名为何？何以得之？”

47.19 岐伯曰：“病名曰胆瘴。夫肝者，中之将也，取决于胆，咽为之使。此人者，数谋虑不决，故胆虚，气上溢，而口为之苦。治之以胆募、俞，治在《阴阳十二官相使》中。”

【今译】

47.15 黄帝说：“好。”

47.16 黄帝问道：“有病口中发甜的，这叫什么病？是怎样得的呢？”

47.17 岐伯回答说：“这是五味之气向上泛溢所致，病名叫脾瘴。五味入于口，藏于胃，再由脾脏运化，输送精气至各脏腑器官。津液停留在脾，致使脾气向上泛溢，就会使人口中发甜。这是由于肥甘美味所引起的疾病。患这种病的人，经常吃甘美而肥腻的食物，肥腻使人生内热，甘味使人中满，脾气溢于上，就转成消渴病。应用兰草治疗，以祛除陈积郁热之气。”

47.18 黄帝问道：“有病口中发苦的，应取阳陵泉治疗，这是什么病？是怎样得的呢？”

47.19 岐伯回答说：“病名叫胆瘴。肝为将军之官，其功能取决于胆，咽部为之外使。患者因屡次谋略而不决，致使胆虚，胆气循经上溢，因此口中发苦。治疗时应取胆募、胆俞穴。这种治法记载于《阴阳十二官相使》中。”



47. 15 Huangdi said, "Good!"

47. 16 Huangdi asked, "What is the name and cause of the disease marked by sweet taste in the mouth?"

47. 17 Qibo answered, "It is caused by upward flow of [the Essence of] five kinds of flavors and is called Pidan (Spleen-Heat Syndrome). When taken into the mouth, the five flavors are stored in the stomach. The spleen is responsible for transporting Jingqi (Essence-Qi) [for the five flavors]. When fluids are retained in the spleen, there is sweet taste in the mouth. [This problem] is caused by frequent intake of rich and greasy foods that produce interior Heat. Sweet flavor causes chest fullness. That is why its Qi (Spleen-Qi) flows upwards and changes into Xiaoke (Consumption-Thirst disease). It can be treated by Peilan (Herba Eupatorii, fortune eupatorium herb) which is used to remove stagnant Qi."

47. 18 Huangdi asked, "Bitter taste in the mouth can be treated by needling Yanglingquan (GB 34). What is the name and cause of the disease marked by bitter taste in the mouth?"

47. 19 Qibo answered, "It is called Dandan (Gallbladder-Heat Syndrome). The liver is an organ similar to a military general, the gallbladder is an organ responsible for making decision and the throat is the organ similar to an envoy. The patient with such a problem frequently plans but never makes a decision, thus weakening the gallbladder and driving Qi (Gallbladder-Qi) to flow upwards into the mouth. That is why [the patient] feels bitter in the mouth. It can be treated by the Front-Mu (GB 24) and Back-Shu (BL 19) Acupoints of the gallbladder. Such a treatment is described in [the canon entitled] *Yinyang Shi'erguan Xiangshi*^[3]."



【原文】

47.20 帝曰：“有癰者，一日数十溲，此不足也。身热如炭，颈膺如格，人迎躁盛，喘息气逆，此有余也。太阴脉微细如发者，此不足也。其病安在？名为何病？”

47.21 岐伯曰：“病在太阴，其盛在胃，颇在肺，病名曰厥，死不治。此所谓得五有余，二不足也。”

47.22 帝曰：“何谓五有余，二不足？”

47.23 岐伯曰：“所谓五有余者，五病之气有余也；二不足者，亦病气之不足也。今外得五有余，内得二不足，此其身不表不里，亦正死明矣。”

47.24 帝曰：“人生而有病颠疾者，病名曰何？安所得之？”

47.25 岐伯曰：“病名为胎病。此得之在母腹中时，其母有所大惊，气上而不下，精气并居，故令子发为颠疾也。”

【今译】

47.20 黄帝说：“有患癰病的，一天小便数十次，这是正气不足的表现。同时又有身热如炭，咽喉与胸之间有阻塞不通之感，人迎脉躁动急数，喘促气逆，这是邪气有余的表现。寸口之脉微细如发，这是正气不足的表现。这种病病因是什么？病名叫什么呢？”

47.21 岐伯回答说：“此病在足太阴，热邪炽盛在胃，症状却偏重在肺，病的名字叫厥，属不治之死证。这就是所谓的五有余二不足之证候。”

47.22 黄帝问道：“什么是五有余二不足呢？”

47.23 岐伯回答说：“所谓五有余，就是五种病气有余的证候。所谓二不足，就是两种正气不足的证候。现在患者外见五有余，内见二不足，这种病既不能从表治，也不能从里治。所以说是必死无疑了。”

47.24 黄帝问道：“人出生以后就患有癰病的，病的名字叫什么？是怎样得的呢？”

47.25 岐伯回答说：“此病的名字叫胎病，是胎儿在母腹中得的，由于其母曾受到大的惊吓，致胎气气逆于上而不下，精随气逆，所以其子生下来就患癰病。”



47. 20 Huangdi said, “[The patient with] polyuria urinates tens of times a day. It is due to insufficiency [of Zhengqi (Healthy-Qi)]. [At the same time there are some other symptoms, such as] scorching fever, obstruction of the chest and throat, rapid pulsation of Renying pulse, panting and reverse flow of Qi, indicating excess [of Xieqi (Evil-Qi)]. Taiyin (Cunkou) pulse appears as thin and indistinct as a piece of hair, indicating insufficiency [of Zhengqi]. What is the cause and name of this disease?”

47. 21 Qibo answered, “This disease is located in Taiyin (the spleen), caused by excessive [Heat] in the stomach and related to the lung. It is called Jue and is incurable. [This is a disease] known as Five-Excess and Two-Insufficiency.”

47. 22 Huangdi asked, “What does Five-Excess and Two-Insufficiency mean?”

47. 23 Qibo answered, “The so-called Five-Excess means excess of Qi (Evil-Qi) in five kinds of symptoms^[4] and the so-called Two-Insufficiency means insufficiency [of Zhengqi] in two symptoms^[5]. Now [the patient suffer from] Five-Excess externally and Two-Insufficiency internally. This disease is neither interior nor exterior. That is why it is incurable.”

47. 24 Huangdi asked, “What is name and cause of inborn epilepsy?”

47. 25 Qibo answered, “It is called Taibing (embryo disease) contracted [when the infant was still] in his mother’s uterus due to sudden serious fright and reverse flow of Qi and Jing (Essence). That is why the infant was born with epilepsy.”

【原文】

47.26 帝曰：“有病癉然如有水状，切其脉大紧，身无痛者，形不瘦，不能食，食少，名为何病？”

47.27 岐伯曰：“病生在肾，名为肾风。肾风而不能食，善惊，惊已，心气痿者死。”

47.28 帝曰：“善。”

【今译】

47.26 黄帝问道：“有人患面目浮肿，像有水气的样子，切按脉搏大而紧，身体没有疼痛，形体也不消瘦，但不能吃饭，或者吃得很少，这种病叫什么呢？”

47.27 岐伯回答说：“这种病发生在肾脏，名叫肾风。肾风病人到了不能进食时，多善惊，惊后因心气衰竭而死亡。”

47.28 黄帝说：“好。”



47. 26 Huangdi asked, "What is the disease marked by dropsy like water, large and tense pulse, no emaciation, no appetite or poor appetite?"

47. 27 Qibo answered, "The disease is in the kidney and is called Shenfeng (Kidney-Wind Syndrome). Shenfeng (Kidney-Wind) with the symptoms of anorexia, frequent fright and decline of Xinqi (Heart-Qi) after fright is incurable."

47. 28 Huangdi said, "Good!"

Notes:

[1] Insufficiency here refers to deficiency of Zhengqi (正气, Healthy-Qi). Excess here refers to predomination of Xieqi (邪气, Evil-Qi). This sentence means that reducing needling techniques cannot be used to treat deficiency of Zhengqi (正气, Healthy-Qi) and predomination of Xieqi (邪气, Evil-Qi) cannot be treated by reinforcing needling techniques.

[2] In the thirty volume of *Taisu* (《太素》), it says that Xiji (息积) is a disease marked by hypochondriac fullness, stagnation of Liver-Qi, panting and reverse flow of Qi.

[3] *Yinyang Shi'erguan Xiangshi* (《阴阳十二官相使》) was the name of a book in ancient times. It was already lost in history.

[4] Five symptoms refer to "scorching fever, obstruction of the chest and throat, rapid pulsation of Renying pulse, panting and reverse flow of Qi" mentioned above.

[5] Two symptoms refer to urination tens of times a day and thin and indistinct pulse.



大奇论篇第四十八

【原文】

48.1 肝满、肾满、肺满皆实，即为肿。肺之雍，喘而两胁满。肝雍，两胁满，卧则惊，不得小便。肾雍，胁下至少腹满，胫有大小，髀骭大跛，易偏枯。

48.2 心脉满大，痲瘵筋挛。肝脉小急，痲瘵筋挛。肝脉惊暴，有所惊骇，脉不至若暗，不治自己。肾脉小急，肝脉小急，心脉小急，不鼓皆为瘕。

48.3 肾肝并沉为石水，并浮为风水，并虚为死，并小弦欲惊。肾脉大急沉，肝脉大急沉，皆为疝。心脉搏滑急为心疝，肺脉沉搏为肺疝。三阳急为

【今译】

48.1 肝经、肾经、肺经胀满者，其脉搏必实，即发为浮肿。肺脉雍滞，则喘息而两胁胀满。肝脉雍滞，则两胁胀满，睡时惊惕不安，小便不利。肾脉雍滞，则胁下至少腹部胀满，两侧胫部大小不一，患侧髀胫活动不灵，走路不稳，易发生偏枯病。

48.2 心脉满大，是心经热盛，会发生痲痛、抽搐及筋脉拘挛。肝脉小急，也会出现痲痛、抽搐和筋脉拘挛。肝脉的搏动急而乱，突然受到惊吓，如果按不到脉搏且失音的，不需治疗，待其气平即可恢复。肾、肝、心三脉细小急，浮取不能鼓指，是气血积聚在腹中，皆发为瘕病。

48.3 肾脉和肝脉均见沉脉，为石水病；均见浮脉，为风水病；均见虚脉，为死证；均见小弦脉，就会发生惊病。肾脉大急沉，肝脉大急沉，均为疝病。心脉搏动滑急，为心疝；肺脉沉而搏击于指下，为肺疝。太阳之



Chapter 48

Daqi Lunpian: Discussion of Unusual Diseases

48. 1 Fullness of the Liver [Pulse], fullness of the Kidney [Pulse] and fullness of the Lung [Pulse] are all [the signs of] Shi (Excess or Asthenia) and indicate dropsy. Stagnation of the lung leads to panting and hypochondriac fullness; stagnation of the liver leads to hypochondriac fullness, fright in sleep and difficulty in urination; stagnation of the kidney leads to fullness from the hypochondrium to the lower abdomen, different length of the legs, restricted movement of the thigh and leg [on the affected side] and susceptibility to paralysis.

48. 2 [If] the Heart-Pulse becomes full and large, [it will lead to] epilepsy, convulsion and sinew spasm. [If] the Liver-Pulse becomes small and tense, [it will lead to] epilepsy, convulsion and sinew spasm. [If] the Liver-Pulse beats rapidly and irregularly, [it is due to] fright. [If the pulse] cannot be felt or [if there is] sudden loss of voice, it does not need any treatment. [If] the Kidney-Pulse, the Liver-Pulse and the Heart-Pulse are all small and rapid and indistinct under pressure, [they] all lead to Xia (abdominal disorders).

48. 3 [If both] the Liver [Pulse] and the Kidney [Pulse] are deep, [it indicates] Shishui^[1] (Stone-Edema); [if both pulses] are floating, [it indicates] Fengshui^[2] (Wind-Edema); [if both pulses] are weak, [it indicates] death (incurable disease); [if both pulses] are small and taut, [it indicates] impending convulsion. [If both] the Kidney-Pulse and the Liver-Pulse are large,

【原文】

瘦，三阴急为疝，二阴急为痢厥，二阳急为惊。

48.4 脾脉外鼓沉，为肠澼，久自己。肝脉小缓为肠澼，易治。肾脉小搏沉，为肠澼下血，血温身热者死。心肝澼亦下血，二脏同病者可治。其脉小沉涩为肠澼，其身热者死，热见七日死。

48.5 胃脉沉鼓涩，胃外鼓大，心脉小坚急，皆隔偏枯。男子发左，女子发右，不暗舌转，可治，三十日起。其从者，暗，三岁起。年不满二十者，三岁死。脉至而搏，血衄身热者死，脉来悬钩浮为常脉。脉至如喘，名曰暴厥。暴厥者，不知与人言。脉至如数，使人暴惊，三四日自己。

【今译】

脉急疾，是瘦病。太阴之脉急疾，是疝病；少阴之脉急疾，发为痢厥。阳明之脉急疾，发为惊病。

48.4 脾脉见沉向外鼓动者，为肠澼之疾，日久自愈。肝脉小而缓，为痢疾，容易治疗。肾脉沉小而动，为痢疾便血，若血热身热，是死证。心肝二脏所发生的痢疾亦见下血，为二脏同病，可以治疗，若其脉都出现小沉而涩滞的痢疾，兼有身热的，发热持续7天，就会死亡。

48.5 胃脉沉，应指涩滞，或浮而应指大，心脉细小坚硬急疾的，都属气血隔塞不通，当病偏枯。若男子发病在左侧，女子发病在右侧，说话正常，舌头转动灵活，可以治疗，经过30天可以痊愈。如果男病在右，女病在左，说话发不出声音的，需要三年才能痊愈。如果患者年龄不满20岁，不出3年就要死亡。脉来搏指有力，病见衄血身热，为死证。若脉来悬空浮钩，则是失血的常见脉。脉来喘急，病名叫暴厥。得暴厥的病人，不省人事，不能言语。脉来数急，使人暴惊，三四天之后就会自行恢复正常了。



rapid and deep, [they] all indicate hernia. [If] the Heart-Pulse is slippery and rapid, [it] indicates Heart-Hernia; [if] the Lung-Pulse is deep, [it] indicates Lung-Hernia. Rapidity of Three-Yang (Taiyang) [Pulse] indicates Xia (abdominal disorders); rapidity of Three-Yin (Taiyin) [pulse] indicates hernia; rapidity of Two-Yin (Shaoyin) [pulse] indicates Jianjue (Epileptic Jue-Syndrome); and Two-Yang (Yangming) indicates fright.

48. 4 [If] the Spleen-Pulse is bulgy and deep, [it] indicates Changpi (dysentery with bloody stool) that heals automatically later on. [If] the Liver-Pulse is small and slow, [it] indicates Changpi that is easy to cure. [If] the Kidney-Pulse is small and deep, [it] indicates Changpi with bloody stool which is incurable if the blood is warm and the body is feverish. Changpi related to the heart and the liver is also accompanied by bloody stool. [If the disease] involves both viscera, it is curable. Changpi indicated by the pulse that is small, deep and unsmooth and accompanied by body fever is incurable and leads to death after seven days of lingering fever.

48. 5 Deep and unsmooth or bulgy and large Stomach-Pulse or small and rapid Heart-Pulse all indicates obstruction [of Qi and blood] and paralysis. In men, [the disease is located] in the left; in women, [the disease is located] in the right. [If the patient] can speak normally, it is curable and will be cured after thirty days. [If] it is opposite, [that is to say that the disease is located in the right in men and in the left in women,] it will be cured after three years. [If the patient] is not over twenty years old, [he or she] will die in three years. [The disease with] the pulse that is surfing is called Baojue (sudden syncope) and [the patient] is unconscious and unable to speak. Rapid pulse due to fright will turn normal in three or four days.



【原文】

48.6 脉至浮合，浮合如数，一息十至以上，是经气予不足也，微见九十日死；脉至如火薪然，是心精之予夺也，草干而死；脉至如散叶，是肝气予虚也，木叶落而死；脉至如省客，省客者，脉塞而鼓，是肾气予不足也，悬去枣华而死；脉至如丸泥，是胃精予不足也，榆荚落而死；脉至如横格，是胆气予不足也，禾熟而死；脉至如弦缕，是胞精予不足也，病善言，下霜而死，不言可治；脉至如交漆，交漆者，左右傍至也，微见三十日死；脉至如涌泉，浮鼓肌中，太阳气予不足也，少气味，韭英而死；脉

【今译】

48.6 脉来如水波浮泛，忽分忽合，极难分清，一呼一息跳动 10 次以上，这是经脉之气已不足的表现，从开始见到这种脉象起，经过 90 天就要死亡。脉来如新燃之火，这是心脏的精气已经夺失，至野草干枯的时候就要死亡。脉来如散落的树叶，这是肝脏精气虚极，至树木落叶时就要死亡。脉来如来访之客，或停止不动或搏动鼓指，这是肾脏精气不足，至枣花开落的时候死亡。脉来如泥丸，这是胃腑精气不足，至榆荚枯落的时候就要死亡。脉来如有横木在指下，这是胆的精气不足，到秋后谷类成熟的时候就要死亡。脉来如弦如缕，这是胞脉的精气不足，若患者反多言语，是虚阳外现，在下霜时就会死亡；若患者静而不言，则可以治愈。脉来如交漆，缠绵不清，左右旁至，从开始见到这种脉象起 30 日就会死亡。脉来如泉水上涌，鼓动于肌肉中，这是足太阳的精气不足，症状是



48. 6 [If] the pulse is floating like rapidly moving wave and beats ten times in one breath, it indicates insufficiency of Jingqi (Channel-Qi) [and the patient] will die ninety days after the appearance [of such a pulse condition] . [If] the pulse beats like burning fire, it indicates exhaustion of Xinjing (Heart-Essence) [and the patient] will die when grasses become dry [in autumn]. [If] the pulse is like falling leaves, it indicates deficiency of Ganqi (Liver-Qi) [and the patient] will die when leaves of trees have fallen. [If] the pulse is like a visiting guest, now beating and then stopping, it indicates insufficiency of Shenqi (Kidney-Qi) [and the patient] will die when jujube flower blossoms and fades. [If] the pulse is like muddy ball, it indicates insufficiency of Weijing (Stomach-Essence) [and the patient] will die when elm flowers fade. [If] the pulse appears like a piece of transverse wood [beneath the fingers], it indicates insufficiency of Danqi (Gallbladder-Qi) [and the patient] will die when the grain is ripe. [If] the pulse appears like taut string, it indicates insufficiency of Baojing (Bladder-Essence) [and the patient], [if he or she] repeatedly talks, will die when frost falls. [If the patient] does not talk, [the disease] is curable. [If] the pulse is felt like squeezing lacquer that flows at both sides, [the patient] will die thirty days [after the appearance of such a pulse] . [If] the pulse appears like uprush of a spring, felt floating and forceful beneath the muscles, [it indicates] insufficiency of Jingqi (Essence-Qi) in Taiyang [Channel] . {There is little odor} ^[3] [The patient] will die when Chinese chives begin to blossom. [If] the pulse appears like decayed soil and cannot be felt, it indicates insufficiency of Jiqi (Muscle-Qi). [In terms of] the five colors [of



【原文】

至如颓土之状，按之不得，是肌气予不足也，五色先见黑，白垒发死；脉至如悬雍，悬雍者，浮揣切之益大，是十二俞之予不足也，水凝而死；脉至如偃刀，偃刀者，浮之小急，按之坚大急，五脏菹热，寒热独并于肾也，如此其人不得坐，立春而死；脉至如丸滑不直手，不直手者，按之不可得也，是大肠气予不足也，枣叶生而死；脉至如华者，令人善恐，不欲坐卧，行立常听，是小肠气予不足也，季秋而死。

【今译】

呼吸气短，到新韭菜出现的时候就要死亡。脉来如倾倒的腐土，虚大无力，按之即无，这是脾脏精气不足，若面部先见到五色中的黑色，到春天白垒发芽的时候就要死亡。脉来如悬雍之上大下小，浮取则愈觉其大，这是十二俞穴的精气不足，在冬季结冰的时候就要死亡。脉来如仰卧的刀口，浮取小而急，重按坚大而急疾，这是五脏郁热寒热交并于肾脏。这样的病人仅能睡卧，不能坐起，至立春时就要死亡。脉来如丸，滑不着手，按之不得，这是大肠的精气不足，在枣树生叶的时候就要死亡。脉来如草木之花，其人易发惊恐，坐卧不宁，行走或站立时经常倾听别人说话，这是小肠的精气不足，到秋季就要死亡。





countenance], the appearance of blackish color first [indicates that the patient] will die when Bailei (white kudzu vine) begins to sprout. [If] the pulse is floating and separating and appears larger and larger under pressure, it indicates insufficiency of [Jingqi (Essence-Qi)] in the Twelve Acupoints [and the patient] will die when water begins to freeze. [If] the pulse is like the edge of a knife that turns upward and felt small and rapid under light pressure, hard, large and rapid under heavy pressure, [it indicates] stagnation of Heat in the Five Zang-Organs and combination of Cold and Heat in the kidney. The patient with such a problem cannot sit and will die after the Beginning of Spring (the first solar term). [If] the pulse is felt like a rounding ball, slippery and indistinct under pressure, it indicates insufficiency of Qi in the large intestine [and the patient] will die when jujube tree begins to sprout. [If] the pulse is like the flower [of grasses], [the patient] frequently feels fearful, unable to sit down or sleep at ease, sensitive to voices when walking or standing. It is due to insufficiency of Qi in the small intestine [and the patient] will die in autumn.

Notes:

[1] Shishui (石水, Stone-Edema) is one type of edema or dropsy marked by abdominal fullness, referred hypochondriac distension and pain and ascites.

[2] Fengshui (风水, Wind-Edema) is a type of edema or dropsy marked by osteodynia, arthralgia, fever, aversion to wind and dropsy of the face and head.

[3] *Suwen Shiyi* (《素问释义》, Explanation of Suwen) said that, "‘There is little odor’ must be misprinting or miscopying made in ancient times."



脉解篇第四十九

【原文】

49.1 太阳所谓肿腰腓痛者，正月太阳寅，寅，太阳也，正月阳气出在上，而阴气盛，阳未得自次也，故肿腰腓痛也。病偏虚为跛者，正月阳气冻解地气而出也，所谓偏虚者，冬寒颇有不足者，故偏虚为跛也。所谓强上引背者，阳气大上而争，故强上也。所谓耳鸣者，阳气万物盛上而跃，故耳鸣也。所谓甚则狂颠疾者，阳尽在上，而阴气从下，下虚上实，故狂颠疾也。所谓浮为聋者，皆在气也。所谓入中为喑者，阳盛已衰，故为

【今译】

49.1 太阳经有所谓腰肿和臀部疼痛的，是因为正月建寅，属于太阳，正月是阳气升发的季节，但阴寒之气尚盛，阳气未能依正常规律逐渐旺盛，故发生腰肿和臀部疼痛。病有阳气不足而为偏枯跛足的，是因为正月里阳气使冰冻解散，地气从下而出，由于寒冬的影响，阳气颇感不足，阳气偏虚于一侧，则发生偏枯跛足的症状。所谓颈项强急而牵引背部的，是因为阳气剧烈地上升而争扰，所以发生颈项强急。所谓耳鸣，是因为阳气过盛，好像万物向上盛长而活跃，故出现耳鸣。所谓阳部亢盛发生狂病和癲痛病的，是因为阳气尽在上部，阴气却在下面，下虚上实，所以发生狂病和癲痛病。所谓逆气上浮而致耳聋的，是因为气分失调。所谓阳气入内不能言的，是因为阳气盛极而衰，故不能言语。若房事不节内夺肾精，精气耗散而厥逆，就会发生喑痹病，这是因为肾虚，少阴经



Chapter 49

Maijie Pian: Elucidation of Channels

49. 1 Swelling of the waist and pain of the buttocks involving the Taiyang [Channel] is [due to the fact that] Zhengyue (the first month of the lunar year) pertains to Taiyang and is dominated by Yin and Yin means Taiyang⁽¹⁾. Zhengyue is the month in which Yangqi rises but Yinqi is still strong. Hence Yang is still not in its normal position. That is why the waist is swollen and the buttocks are painful. Relative deficiency [of Yangqi] causes lameness [due to the fact that] Yangqi melts ice and enables Diqi (Earth-Qi) to come out from under the earth. The so-called relative deficiency means insufficiency [of Yangqi] due to Winter-Cold. That is why it causes lameness. The so-called stiffness of the neck involving the back is due to sudden and rapid rising of Yangqi that struggles to ascend. That is why the neck becomes stiff. The so-called tinnitus is due to predominance of Yangqi that, like the growth of all things in nature, moves upwards [along the Channels]. That is why there is noise in the ears. The so-called mania is due to Xu (Deficiency) in the upper and Shi (Excess) in the lower caused by maintenance of all Yang in the upper and retention of all Yin in the lower. That is why it causes mania. The so-called deafness due to floating [of Qi] is caused exclusively by Qi [disorders]. The so-called aphonia due to internal penetration [of Yangqi] is caused by decline of Yang after it has reached the peak. That is why it causes aphonia. Jue [Syndrome] due to excessive sexual activity leads to loss of voice and lassitude of feet because of Shenxu (Kidney-Deficiency). [If

【原文】

暗也。内夺而厥，则为暗俳，此肾虚也。少阴不至者，厥也。

49.2 少阳所谓心胁痛者，言少阳戌也，戌者心之所表也。九月阳气尽而阴气盛，故心胁痛也。所谓不可反侧者，阴气藏物也，物藏则不动，故不可反侧也。所谓甚则跃者，九月万物尽衰，草木毕落而堕，则气去阳而之阴，气盛而阳之下长，故谓跃。

49.3 阳明所谓洒洒振寒者，阳明者午也，五月盛阳之阴也。阳盛而阴气加之，故洒洒振寒也。所谓胫肿而股不收者，是五月盛阳之阴也。阳者衰于五月，而一阴气上，与阳始争，故胫肿而股不收也。所谓上喘而为水者，阴气下而复上，上则邪客于脏腑间，故为水也。所谓胸痛少气者，

【今译】

气不至而发生厥逆。

49.2 少阳所谓心胁痛的症状，是因少阳属九月，月建在戌，少阳脉散络心包，为心之表。九月阳气将尽，阴气方盛，所以心胁部发生疼痛。所谓不能反转侧身，是因为九月阴气盛，万物皆潜藏而不动，所以不能转侧。所谓甚则跳跃，是因为九月万物衰败，草木尽落而堕地，人身的阳气也由表入里，阴气旺盛在上部，阳气循少阳经下行到足，所以易发生跳跃。

49.3 阳明经有所谓洒洒振寒的症状，是因为阳明旺于五月，月建在午，是阳极而阴生的时候，阴气加于盛阳之上，故令人洒洒振寒。所谓足胫浮肿而腿弛缓不收，是因为五月阳盛极而阴生，阳气始衰，一阴之气上升，向上与阳气相争，因此发生足胫浮肿而两腿弛缓不收的症状。所谓上气喘息而致水肿的，是阴气自下而上，居于脏腑之间，故为水肿之病。所谓胸部痛少气的，也是由于水气停留于脏腑之间，水属



Essence in] Shaoyin [Channel] cannot reach [the regions needed], Jue [Syndrome] will occur.

49.2 [The cause of] heart and hypochondriac pain in Shaoyang [Channel is like this]: Shaoyang is related to Xu and Xu is the surface of the heart^[2]. In September Yangqi is exhausted and Yinqi is predominant. That is why the heart and the hypochondrium feel painful. The so-called inability to turn [the body] is [due to the fact that] Yinqi [is predominant in September] and all things [in nature] go in hiding. If things go in hiding, they are immobile. That is why [the body] cannot turn around. The so-called jumping in serious case is [due to the fact that] all things are declining in September. [In the natural world,] grasses are withered and leaves of trees have fallen. [In the human body,] Qi recedes from Yang and enters into Yin. If Yangqi is still in exuberance, it will move downwards. That is why [the patient] jumps.

49.3 [The cause of] chills in the Yangming [Channel is like this]: Yangming [is in predominance in May and May is dominated by] Wu. May [is the month in which] Yang has reached its peak and Yin begins to emerge. Yin appears when Yang is in predominance. That is why [the patient feels] chilly. The so-called dropsy of ankles and flaccidity of thighs is [due to the fact that], in May, Yang has reached the peak and Yin begins to emerge. In May, Yang begins to decline and Yin starts to grow to struggle with Yang. That is why the ankles are tumescent and the thighs are flaccid. The so-called panting due to edema is [due to the fact that] Yinqi ascends from the lower and stays in between the viscera. That is why edema is caused. The so-called chest pain and shortness of breath are [due to] retention of Shuiqi



【原文】

水气在脏腑也。水者，阴气也，阴气在中，故胸痛少气也。所谓甚则厥，恶人与火，闻木音则惕然而惊者，阳气与阴气相薄，水火相恶，故惕然而惊也。所谓欲独闭户牖而处者，阴阳相薄也。阳尽而阴盛，故欲独闭户牖而居。所谓病至则欲乘高而歌，弃衣而走者，阴阳复争，而外并于阳，故使之弃衣而走也。所谓客孙脉则头痛鼻衄腹肿者，阳明并于上，上者则其孙络太阴也，故头痛鼻衄腹肿也。

49.4 太阴所谓病胀者，太阴子也，十一月万物气皆藏于中，故曰病胀；所谓上走心为噫者，阴盛而上走于阳明，阳明络属心，故曰上走心为

【今译】

阴气，阴气停留于脏腑，所以出现胸痛少气。所谓病甚则厥逆，厌恶见人与火，听到木击的声音则惊惕不已，这是由于阳气与阴气相争，水火不相协调，所以出现惊惕一类的症状。所谓想关闭门窗而独居的，是由于阴气与阳气相争，阳气衰而阴气盛，所以病人喜欢关闭门窗而独居。所谓发病时登高而歌，弃衣而走的，是由于阴阳之气反复相争，而外并于阳经使阳气盛，所以弃衣而走。所谓邪入孙脉则头痛、流鼻涕和腹部肿胀的，是由于阳明经的邪气上逆，若逆于本经的细小络脉，就出现头痛流鼻涕，若逆于太阴脉，就出现腹部肿胀。

49.4 太阴经脉有所谓病腹胀的，是因为太阴为阴中之至阴，应于十一月，月建在子，此时阴气最盛，万物皆闭藏于中，所以发生腹胀。所谓上走于心而为噫气的，是因为阴气旺盛，阴邪上走于阳明胃经，足阳



(Water-Qi) in the viscera. Water pertains to Yin. Retention of Yinqi in the chest inevitably leads to chest pain and shortness of breath. The so-called Jue [Syndrome] in severe cases, marked by dislike to meet people and seeing fire and fright on hearing noise made by wood, is [due to the fact that] Yangqi struggles with Yinqi, Water and Fire conflicts with each other. That is why [the patient feels] fearful. The so-called desire to stay alone at home with doors and windows closed is [due to the fact that] Yin struggles with Yang and consequently Yang is exhausted while Yin is predominant. That is why [the patient] wants to stay alone at home with doors and windows closed. The so-called climbing up onto a high place to sing and throwing away clothes and running about is [due to the fact that] Yin and Yang repeatedly struggle with each other. [Such a combat is eventually] carried on in the Yang [Channel]. That is why [the patient] throws away his clothes and runs about. The so-called headache, nosebleed and abdominal tumescence due to invasion into the Sunluo (Fine-Collaterals) is [due to the fact that] Yangming [Channel] flows adversely upwards into its Sunluo (Fine-Collaterals) and Taiyin [Channel]. That is why headache, nosebleed and abdominal tumescence are caused.

49.4 [The cause of] stomach distension in Taiyin [Channel is like this]: Taiyin [Channel is in predomination in November and November is dominated over by] Zi. November is the month in which all the things in nature go into hiding in the middle [and so does Qi in the human body]. That is why distension is caused. The so-called Yi (eructation) due to upward flow into the heart means that Yin is so exuberant that it enters Yangming [Channel]. The Collateral of Yangming [Channel] runs upwards to connect



【原文】

噫也；所谓食则呕者，物盛满而上溢，故呕也；所谓得后与气则快然如衰者，十二月阴气下衰，而阳气且出，故曰得后与气则快然如衰也。

49.5 少阴所谓腰痛者，少阴者，肾也，十月万物阳气皆伤，故腰痛也。所谓呕咳上气喘者，阴气在下，阳气在上，诸阳气浮，无所依从，故呕咳上气喘也。所谓色色不能久立久坐，起则目眈眈无所见者，万物阴阳不定未有主也。秋气始至，微霜始下，而方杀万物，阴阳内夺，故目眈眈无所见也。所谓少气善怒者，阳气不治，阳气不治则阳气不得出，肝气当治

【今译】

明络于心，所以说上走于心就会发生噫气。所谓食入则呕吐的，是因为胃中盛满而上溢，所以发生呕吐。所谓得到大便和矢气就觉得爽快而痛减的，是因为十二月阴气盛极而渐衰，阳气初生，所以病人大便或矢气后，就觉得爽快，就会感到痛减轻了。

49.5 少阴经脉有所谓腰痛的，是因为足少阴经应在十月，月建在申，十月阴气初生，万物肃杀，阳气已衰，故发生腰痛。所谓呕吐、咳嗽、上气喘息的，是因为阴气盛于下，阳气浮越于上而无所依附，故呕吐、咳嗽、上气喘息。所谓身体衰弱不能久立久坐，久坐起则两目昏花视物不清的，是因为万物阴阳不能安定、未有所主，秋气始至，微霜始降，万物因肃杀之气而衰退，人体阴阳之气衰夺，故两目昏花视物不清。所谓少气善怒的，是因为秋天阳气下降，失去调气作用，少阳经气不得外出，肝气郁结不得疏泄，所以容易发怒，病名叫做煎厥。所谓恐惧不安如有



with the heart. That is why the flow [of Yinqi] upwards into the heart causes Yi (eructation). The so-called vomiting after meal is [due to the fact that] food is retained in the stomach and cannot be digested. That is why [the patient] vomits. The so-called comfortable feeling after defecation or breaking wind is [due to the fact that] in December Yinqi starts to decline while Yangqi begins to emerge. That is why [the patient feels] comfortable after defecation or breaking wind.

49.5 [The cause of] lumbago in Shaoyin [Channel is like this]: Shaoyin [Channel is in predomination in July and July is dominated over by] Shen. In October [of the lunar year] Yangqi in all things is impaired [because Yinqi begins to emerge]. That is why lumbago occurs. The so-called vomiting, cough and panting are [due to the fact that] Yinqi is predominant in the lower while Yangqi is floating in the upper and has nothing to depend on. That is why it causes vomiting, cough and panting. The so-called inability to stand and sit for a longer period of time because of weakness and blurred vision after standing up is [due to the fact that] the position of Yin and Yang is not fixed yet [because the struggle between Yin and Yang still continues]. [In July of the lunar year,] Qiuqi (Autumn-Qi) begins to appear and slight frost starts to fall, killing all the things [in the natural world] and resulting in combat between Yin and Yang inside. That is why the vision becomes blurred. The so-called shortness of breath and frequent flare into temper are [due to the fact that] Shaoyang fails to function. Failure of Shaoyang to function prevents Yangqi from coming out. [That is why there is shortness of breath.] [Since] Ganqi (Liver-Qi) fails to function normally, [the patient] frequently flares into temper. [The disease marked



【原文】

而未得，故善怒，善怒者，名曰煎厥。所谓恐如人将捕之者，秋气万物未有毕去，阴气少，阳气入，阴阳相薄，故恐也。所谓恶闻食臭者，胃无气，故恶闻食臭也。所谓面黑如地色者，秋气内夺，故变于色也。所谓咳则有血者，阳脉伤也，阳气未盛于上而脉满，满则咳，故血见于鼻也。

49.6 厥阴所谓癧疝，妇人少腹肿者，厥阴者，辰也，三月阳中之阴，邪在中，故曰癧疝少腹肿也。所谓腰脊痛不可以俯仰者，三月一振，荣华万物，一俯而不仰也。所谓癧癧疝肤胀者，曰阴亦盛而脉胀不通，故曰

【今译】

人捉捕的，是因为秋天万物尚未尽衰，阴气少，阳气入里，阴阳交争，故恐惧不安。所谓厌恶食物气味的，是因为胃气衰败，失去了消化功能，故厌恶闻到食物的气味。所谓面色发黑如地色的，是因为秋天肃杀之气内耗阴精，故面色变黑。所谓咳嗽则有血的，是阳脉损伤，阳气未盛于上，血液充斥于脉，上部脉满则咳嗽，络脉伤则鼻出血。

49.6 所说厥阴经脉的癧疝、妇女少腹肿等病证，是因为厥阴应于三月，月建在辰，三月阳气方长，阴气尚存，为阳中之阴，阴邪积聚于中，故发生癧疝、少腹肿的病变。所谓腰脊痛不能俯仰的，是因为三月阳气振发，万物茂盛，余寒未尽，故出现腰脊疼痛而不能俯仰的症状。所谓有癧癧疝肤胀的，也是因为阴邪旺盛，厥阴经脉胀塞不通，故发生癧疝、癧闭、疝气、肌肤肿胀等病证。所谓病甚则咽干热中的，是因为阴阳相争，产生



by] frequent flare into temper is called Jianjue^[3]. The so-called [fear as if] being arrested by others is [due to the fact that in autumn] Qiuqi (Autumn-Qi) begins to emerge but not all the things [in the natural world] have decayed. [In the human body,] Yinqi is insufficient and Yangqi is still inside. Combat between Yin and Yang [makes the patient feels] fearful. The so-called dislike of food odor is [due to the fact that] the stomach lacks Qi. That is why [the patient] dislikes food odor. The so-called blackish countenance like soil is [due to the fact that] Qiuqi (Autumn-Qi)^[4] is internally exhausted. That is why the countenance appears blackish. The so-called nosebleed following cough is [due to the fact that] Yang [Channel] is impaired and Yangqi is exuberant in the upper region. [Exuberance of Yangqi in the upper region] makes the Channels in the upper full and fullness of the Channels [makes the patient] cough. That is why nosebleed is induced.

49.6 [The cause of] Tuishan (swollen scrotum) and lower abdominal tumescence in women in Jueyin [Channel is like this]: Jueyin [is predominant in March and March is dominated over by] Chen. March is marked by Yin within Yang. [In March,] Xie (Evil) accumulates in the middle. That is why Tuishan (swollen scrotum) and lower abdominal tumescence [in women] are caused. The so-called inability to bend and straighten the back because of pain is [due to the fact that] all the things [in the natural world] are growing prosperously. But there is still remaining cold. The so-called Tuilongshan (swelling and pain of the genitals) and skin distension are due to exuberance of Yin that makes the Channels distending and obstructive. That is why it causes Tuilongshan (swelling and pain of the genitals). The



【原文】

癩癧疔也。所谓甚则嗑干热中者，阴阳相薄而热，故嗑干也。

【今译】

内热，热循厥阴经上入咽喉，故出现咽喉干燥。





so-called dry and feverish sensation in the throat in severe cases is due to combat between Yin and Yang that produces Heat. That is why the throat is dry.

Notes:

[1] Wang Bing (王冰) said, "Zhengyue (正月, the first month of the lunar year) is marked by emergence of Three Yang (阳) and domination of Yin (寅). The Three Yang means Taiyang (太阳). That is why it is said that Yin (寅) means Taiyang." Zhengyue is the first month of the lunar year and Taiyang (太阳) is the first among all kinds of Yang. That is why Zhengyue (正月) pertains to Taiyang (太阳). In ancient times the twelve Shichen (十二时辰, the twelve two-hour periods into which the day was traditionally divided) were paired with the twelve Earthly Branches (地支, see [2] in Chapter 7) to indicate directions. The changes of constellation were used as the criteria to decide the seasons. The constellation points to Yin(寅) in the first month (January), Mao(卯) in the second month (February), Chen(辰) in the third month (March), Si(巳) in the fourth month (April), Wu(午) in the fifth month (May), Wei(未) in the sixth month (June), Shen(申) in the seventh month (July), You(酉) in the eighth month (August), Xu(戌) in the ninth month (September), Hai(亥) in the tenth month (October), Zi(子) in the eleventh month (November), and Chou(丑) in the twelfth month (December). The Big Dipper (北斗星) is composed of seven stars, among which the first is called Kui (魁), the fifth is called Heng (衡) and the seventh is called Shao (杓). These three stars form the Dougang (斗纲, the principal structure of stars). In Zhengyue (正月) Shao (杓) points to the Yin(寅) direction in the dusk, Heng (衡) points to the Yin(寅) direction in the midnight and Kui (魁) points to the Yin(寅) at dawn. That is why it said that Zhengyue (正月) is dominated over by Yin(寅). The situation of other months is similar to that of Zhengyue (正月) as described above.

[2] *Taisu* (《太素》) says, "Xu (戌) pertains to September and Yang lessens in September. That is why Yang in September is called Shaoyang which literally means lesser Yang. Xu (戌) pertains to Shaoyang and Shaoyang Channel runs over the pericardium. That is why it is said that Xu (戌) is the surface of the heart."

[3] See [8] in Chapter 3.

[4] Qiuqi (Autumn-Qi) here actually refers to Shenqi (Kidney-Qi).

卷第十四

刺要论篇第五十

【原文】

50.1 黄帝问曰：“愿闻刺要。”

50.2 岐伯对曰：“病有浮沉，刺有浅深，各至其理，无过其道；过之则内伤，不及则生外壅，壅则邪从之。浅深不得，反为大贼，内动五脏，后生大病。故曰：病有在毫毛腠理者，有在皮肤者，有在肌肉者，有在脉者，有在筋者，有在骨者，有在髓者。

是故刺毫毛腠理无伤皮，皮伤则内动肺，肺动则秋病温疟，泝泝然寒栗。刺皮无伤肉，肉伤则内动脾，脾动则七十二日四季之月，

【今译】

50.1 黄帝问道：“我想了解针刺方面的要领。”

50.2 岐伯回答说：“疾病有表里的区别，刺法有浅深的不同，治病应到达一定的部位，而不能违背这一法度。刺得太深，就会损伤内脏；刺得太浅，不仅达不到病处，反使在表的气血壅滞，这样，病邪就可乘机而入。针刺深浅不当，反会给人体带来很大的危害，内伤五脏，而后发生大病。所以说疾病的部位有在毫毛腠理的，有在皮肤的，有在肌肉的，有在脉的，有在筋的，有在骨的，有在髓的。

刺毫毛腠理时，不要伤及皮肤，若皮肤受伤，就会影响肺脏，肺脏功能受到影响，秋天易患温疟病，发生恶寒战栗的症状。刺皮肤时，不要伤及肌肉，若肌肉受伤，就会影响脾脏，

*Volume 14***Chapter 50****Ciyao Lunpian: Discussion on the Essentials
of Acupuncture**

50. 1 Huangdi said, "I'd like to know the essentials of needling."

50. 2 Qibo answered, "Diseases are either external or internal and needling can be either shallow or deep. [To treat diseases, needles should be inserted] into the required depth, neither too deep nor too shallow. [If it is inserted] too deep, [it will] cause internal damage; [if it is inserted] too shallow, [it will] cause external stagnation, giving rise to the invasion of Xie (Evil). Hence improper depth [of needling] brings about great disaster that affects the Five Zang-Organs and leads to serious diseases. That is why it is said that diseases are located sometimes in the body hair and Couli (Muscular-Interstices), sometimes in the skin, sometimes in the muscles, sometimes in the Channels, sometimes in the sinews, sometimes in the bones and sometimes in the bone marrow."

"So in needling the surface of body and Couli (Muscular-Interstices), [care should be taken] not to impair the skin. Impairment of the skin disturbs the lung, leading to Wennüe (Warm-Malaria) in autumn with the symptoms of chills and aversion to cold. In needling the skin, [care should be taken] not to impair muscles. Impairment of muscles will disturb the spleen, leading to abdominal distension and fullness and anorexia [in the



【原文】

病腹胀烦，不嗜食。刺肉无伤脉，脉伤则内动心，心动则夏病心痛。刺脉无伤筋，筋伤则内动肝，肝动则春病热而筋弛。刺筋无伤骨，骨伤则内动肾，肾动则冬病胀腰痛。刺骨无伤髓，髓伤则销铄胫酸，体解依然不去矣。”

【今译】

脾脏功能受到影响，在每一季节的最后十八天中，就发生腹胀烦满、不思饮食的病证。刺肌肉时，不要伤及血脉，若血脉受伤，就会影响心脏，夏天时易患心痛的病证。刺血脉时，不要伤及筋脉，若筋脉受伤，就会影响肝脏，秋天时易患热性病，发生筋脉弛缓的症状。刺筋时，不要伤及骨，若骨受伤，就会影响肾脏，冬天时易患腹胀、腰痛的病证。刺骨时，不要伤及髓，若髓受损，髓便日渐消枯，不能充养骨骼，就会引发足胫发酸、肢体懈怠无力的病证。”





last eighteen days in each season], amounting to seventy-two days altogether. In needling muscles, [care should be taken] not to impair the Channels. Impairment of the Channels disturbs the heart, leading to heart pain in summer. In needling the Channels, [care should be taken] not to impair the sinews. Impairment of the sinews disturbs the liver, leading to febrile diseases and flaccidity [of sinew] in spring. In needling the sinews, [care should be taken] not to impair the bones. Impairment of the bones disturbs the kidney, leading to [abdominal] distension and lumbago in winter. In needling the bones, [care should be taken] not to impair the marrow. Impairment of the marrow reduces the marrow, leading to weakness of the legs and lassitude of the body. [So the patient] does not like to move.”



刺齐论篇第五十一

【原文】

51.1 黄帝问曰：“愿闻刺浅深之分。”

51.2 岐伯对曰：“刺骨者无伤筋，刺筋者无伤肉，刺肉者无伤脉，刺脉者无伤皮；刺皮者无伤肉，刺肉者无伤筋，刺筋者无伤骨。”

51.3 帝曰：“余未知其所谓，愿闻其解。”

51.4 岐伯曰：“刺骨无伤筋者，针至筋而去，不及骨也。刺筋无伤肉者，至肉而去，不及筋也。刺肉无伤脉者，至脉而去，不及肉也。刺脉无伤皮者，至皮而去，不及脉也。所谓刺皮无伤肉者，

【今译】

51.1 黄帝问道：“我想了解针刺浅深应如何分别。”

51.2 岐伯回答说：“针刺骨，就不要损伤筋；针刺筋，就不要损伤肌肉；针刺肌肉，就不要损伤脉；针刺脉，就不要损伤皮肤；针刺皮肤，不要伤及肌肉；针刺肌肉，不要伤及筋；针刺筋，不要伤及骨。”

51.3 黄帝说：“我不明白其中的道理，想听听你对此的解释。”

51.4 岐伯回答说：“所谓刺骨不要伤害筋，是说需刺骨的，不可在仅刺到筋而未达骨的深度时，就停针或出针；刺筋不要伤害肌肉，是说需刺至筋的，不可在仅刺到肌肉而未达筋的深度时，就停针或出针；刺肌肉不要伤害脉，是说需刺至肌肉深部的，不可在仅刺到脉而未达肌肉深部时，就停针或出针；刺脉不要伤害皮肤，是说需刺至脉的，不可在仅刺到皮肤而未达脉的深度时，就停针或出针。所谓针刺皮肤不要伤及肌肉，是说病在皮肤之中，针就刺至



Chapter 51

Ciqi Lunpian: Discussion on Needling Depth

51. 1 Huangdi said, "I'd like to know the depth of needling."

51. 2 Qibo answered, "In needling the bones, [care should be taken] not to impair sinews. In needling the sinews, [care should be taken] not to impair the muscles. In needling the muscles, [care should be taken] not to impair the Channels. In needling the Channels, [care should be taken] not to impair the skin. In needling the skin, [care should be taken] not to impair the muscles. In needling the muscles, [care should be taken] not to impair the sinews. In needling the sinews, [care should be taken] not to impair the bones."

51. 3 Huangdi said, "I still don't know the reason. Please explain it for me."

51. 4 Qibo answered, "Avoidance of impairing the sinews in needling the bones means the needles should be inserted deep to the bones, not just to the sinews; avoidance of impairing the muscles in needling the sinews means that the needles should be inserted deep to the sinews, not just to the muscles; avoidance of impairing the Channels in needling the muscles means that the needles should be inserted deep into the muscles, not just into the Channels; avoidance of impairing the skin in needling Channels means that the needles should be inserted deep into the Channels, not just into the skin; avoidance of impairing muscles in needling the skin means that the needles should be inserted into the skin, not into the muscles because the disease is located in the skin; avoidance of impairing the sinews in needling the muscles means

【原文】

病在皮中，针入皮中，无伤肉也。刺肉无伤筋者，过肉中筋也。刺筋无伤骨者，过筋中骨也。此之谓反也。”

【今译】

皮肤，不要针刺太过而伤及肌肉；刺肌肉不要伤及筋，是说针只能刺至肌肉，太过就会伤及筋；刺筋不要伤及骨，是说针只能刺至筋，太过就会伤及骨。这些都违反了针刺深浅的基本原则。”





that the needles should be inserted into the muscles, not into the sinews; avoidance of impairing the bones in needling the sinews means that the needles should be inserted into the sinews, not to the bones. These are [the rules for avoiding violation of] the needling principles.”



刺禁论篇第五十二

【原文】

52.1 黄帝问曰：“愿闻禁数。”

52.2 岐伯对曰：“脏有要害，不可不察。肝生于左，肺藏于右，心部于表，肾治于里，脾为之使，胃为之市。鬲育之上，中有父母，七节之傍，中有小心。从之有福，逆之有咎。

刺中心，一日死，其动为噫。刺中肝，五日死，其动为语。刺中肾，六日死，其动为嚏。刺中肺，三日死，其动为咳。刺中脾，十日死，其动为吞。刺中胆，一日半死，其动为呕。

刺跗上，中大脉，血出不止，死。刺面，中溜脉，不幸为盲。刺头，中脑户，入脑立死。刺舌下，中脉太过，血出不止为喑。

【今译】

52.1 黄帝问道：“我想了解人体禁刺的部位有哪些。”

52.2 岐伯回答说：“五脏各有其要害之处，不可不知，肝气生发于左，肺气肃降于右。心脏气布于体表，肾脏治理体内，脾如差使主输布水谷精微，胃如市集主受纳水谷。鬲育的上面，有如人之父母的心、肺两脏，第七椎旁有小心。针刺时，遵循这个刺禁原则，治疗就会有效，违背了，便会招致祸害。

刺中心脏，约1日即死，其病变症状为噯气。刺中肝脏，约5日即死，其病变症状为多言语。刺中肾脏，约6日即死，其病变症状为打喷嚏。刺中肺脏，约3日即死，其病变症状为咳嗽。刺中脾脏，约10日即死，其病变症状为吞咽。刺中胆，约1日半即死，其病变症状为呕吐。

刺足背误伤了大血脉，若出血不止可导致死亡。刺面部，误伤了溜脉，可使眼睛失明。刺头部的脑户穴，若刺入脑中，可使人立即死亡。刺舌下廉泉穴，误伤了血管，若出血不止，可使人不能言语。



Chapter 52

Cijin Lunpian: Discussion on the Contraindication of Needling Therapy

52. 1 Huangdi said, "I'd like to know the needling contraindication [of the body]."

52. 2 Qibo answered, "The viscera have their vital parts respectively which must be carefully observed. The liver is located in the left^[1]; the lung is stored in the right; the heart governs the surface^[2]; the kidney functions inside^[3]; the spleen acts as the envoy [of the other viscera]^[4]; the stomach serves as a market^[5]; over the diaphragm there are parents^[6]; beside the seventh thoracic vertebra, there is a small heart^[7]. Abidance by these rules ensures therapeutic effect while violation [of these rules] brings about disasters."

"Needling into the heart [leads to] death within one day and the manifestation is eructation. Needling into the liver [leads to] death within five days and the manifestation is delirium. Needling into the kidney [leads to] death within six days and the manifestation is sneezing. Needling into the lung [leads to] death within three days and the manifestation is cough. Needling into the spleen [leads to] death within ten days and the manifestation is repeated swallowing. Needling into the gallbladder [leads to] death within one day and a half and the manifestation is vomiting."

"Needling into the large Channel in puncturing the dorsum of foot [may lead to] death [if excessive] bleeding is caused. Needling into Liumai (the Channel connected with the eyes) in



【原文】

刺足下布络中脉，血不出为肿。刺郄中大脉，令人仆脱色。刺气街中脉，血不出，为肿鼠仆。刺脊间中髓，为伛。刺乳上，中乳房，为肿根蚀。刺缺盆中，内陷气泄，令人喘咳逆。刺手鱼腹内陷，为肿。

无刺大醉，令人气乱。无刺大怒，令人气逆。无刺大劳人，无刺新饱人，无刺大饥人，无刺大渴人，无刺大惊人。

刺阴股，中大脉，血出不止，死。刺客主人内陷，中脉，为内漏，为聋。刺膝髌出液，为跛。刺臂太阴脉，出血多，立死。刺足少阴

【今译】

刺足下布散的络脉误伤了血管，瘀血内留，可致局部肿胀。刺委中穴误伤了大脉，可令人仆倒，面色苍白。刺气街误伤了血脉，若血流不出，就会局部肿胀疼痛。刺脊椎间隙，伤了脊髓，会使人背曲。刺乳中穴，伤及乳房，可使乳房肿胀成蚀疮。刺缺盆太深，肺气外泄，则令人喘咳气逆。刺手鱼际穴太深，可使局部肿胀。

不可针刺大醉的人，否则会使气血紊乱。不可针刺大怒的人，否则会使气逆。不可针刺过度疲劳的人，不可针刺刚刚饱食的人，不可针刺过分饥饿的人，不可针刺极度口渴的人，不可针刺受了极度惊吓的人。

刺大腿内侧，误伤了大血管，若出血不止，就会使人死亡。刺上关穴太深，内伤中脉，可使人耳底化脓，耳聋。刺膝髌骨，若流出液体，会使人跛足。刺手太阴经脉，若误伤出血过多，则立即死亡。



puncturing the face causes blindness. Needling into the brain in puncturing Naohu (GV 17) causes immediate death. Needling deep into the Channel in puncturing sublingual^[8] region [may lead to aphonia if] excessive bleeding is caused. Needling into the Channel in puncturing the Collaterals over the sole [may lead to swelling if] blood is not let out. Needling into the large Channel in puncturing Xizhong^[9] (BL 40) leads to sudden syncope and pale countenance. Needling into the Channel in puncturing Qijie (ST 30) causes swelling [as large as] a rat [if] blood is not let out. Needling into the spinal cord in puncturing the spine causes rickets. Needling into the breast in puncturing Rushang^[10] (ST 17) causes swelling and ulceration. Needling deep into the subclavicular fossa [may cause] leakage of Qi (Lung-Qi), leading to panting and cough. Needling deep into Yuji (LU 10) causes swelling.”

“Needling is forbidden [when the patient] is drunken lest Qi disorder [be caused]. Needling is forbidden [when the patient] flares into temper lest reverse flow of Qi [be caused]. Needling is forbidden [when the patient] is overstrained. Needling is forbidden [when the patient] has just taken food. Needling is forbidden [when the patient] is hungry. Needling is forbidden [when the patient] is thirsty. Needling is forbidden [when the patient] is frightened.”

“Needling into the large Channel in puncturing the inner side of the thigh [may lead to] death [if] excessive bleeding is caused. Needling into the Channel in puncturing Kezhuren^[11] (GB 3) causes suppuration inside the ear and deafness. Needling the knee-cap may lead to lameness [if] liquid leaks out. Needling into the Channel of Hand-Taiyin in puncturing the arm [may lead to] immediate death [if] excessive bleeding is caused. Needling the Channel of Foot-Shaoyin [when Kidney-Qi is deficient] further weakens the deficiency [of Kidney-Qi], resulting in inability to



【原文】

脉，重虚出血，为舌难以言。刺膺中陷，中肺，为喘逆仰息。刺肘中内陷，气归之，为不屈伸。刺阴股下三寸内陷，令人遗溺。刺掖下胁间内陷，令人咳。刺少腹，中膀胱，溺出，令人少腹满。刺膈肠内陷，为肿。刺匡上陷骨中脉，为漏，为盲。刺关节中液出，不得屈伸。”

【今译】

刺足少阴经脉，出血，可使肾气更虚，以致舌转动不利，语言困难。针刺胸部太深，伤及肺脏，就会发生气喘上逆、仰面呼吸的症状。针刺肘弯处太深，气便结聚于局部，使手臂不能屈伸。针刺大腿内侧下3寸处太深，使人遗尿。针刺腋下胁间太深，使人咳嗽。针刺少腹太深，内伤膀胱，使小便溢出，令少腹胀满。针刺小腿肚太深，会使局部肿胀。针刺眼眶深陷骨间，伤及脉络，使人泪流不止，甚至失明。针刺关节，若液体外流，则关节不能屈伸。”



speak due to inflexibility of the tongue. Needling into the lung in puncturing the chest causes panting and breath with the chest straightened. Needling deep into the elbow makes [the elbow] unable to bend and stretch [due to] internal flow of Qi. Needling deep into the region three Cun below the inner side of the thigh leads to enuresis. Needling deep into the armpit causes cough. Needling into the bladder in puncturing the lower abdomen leads to [involuntary] urination and lower abdominal fullness. Needling into the calf of the leg causes swelling. Needling the Channel in puncturing ocular orbit causes epiphora and deafness. Needling joints may cause inflexibility [of the joints if] liquid [from the joints] leaks out.”

Notes:

[1] The actual meaning of the idea that “the liver is located in the left” is that Ganqi (肝气, Liver-Qi) starts to function from the left because Ganqi (肝气, Liver-Qi) is responsible for growth and development.

[2] The heart is Yang within Yang and its Qi is distributed all over the surface of the body.

[3] The kidney is Yin within Yin and its Qi flows and functions inside.

[4] The spleen manages Yunhua (运化, Transportation and Transformation) and transports nutrients to the other four viscera. That is why it is regarded as the envoy of the other four viscera.

[5] The stomach is responsible for receiving foods and water. So it is just as a market that gathers all things together.

[6] The organs that are located above the diaphragm are the heart and the lung which are similar to parents because the heart pertains to Yang and the lung to Yin.

[7] The idea of “small heart” is difficult to understand and there are different explanations about it. Ma Shi (马蒔) believed that “small heart” referred to the pericardium. Wu Kun (吴昆) and Zhang Jiebin (张介宾) said that “small heart” referred to Mingmen (命门, Vital Gate).

[8] Sublingual [region] refers to Lianquan (CV 23).

[9] Xizhong (郄中) actually refers to Weizhong (委中, BL 40).

[10] Rushang (乳上) actually refers to Ruzhong (乳中, ST 17).

[11] Kezhuren (客主人) refers to Shanguan (上关, GB 3).



刺志论篇第五十三

【原文】

53.1 黄帝问曰：“愿闻虚实之要。”

53.2 岐伯对曰：“气实形实，气虚形虚，此其常也，反此者病。谷盛气盛，谷虚气虚，此其常也，反此者病。脉实血实，脉虚血虚，此其常也，反此者病。”

53.3 帝曰：“如何而反？”

53.4 岐伯曰：“气盛身寒，气虚身热，此谓反也；谷入多而气少，此谓反也；谷不入而气多，此谓反也；脉盛血少，此谓反也；脉小血多，此谓反也。

气盛身寒，得之伤寒。气虚身热，得之伤暑。谷入多而气少者，

【今译】

53.1 黄帝问道：“我想了解有关虚实的道理。”

53.2 岐伯回答说：“气充实的，形体就充实，气不足的，形体就虚弱，这是正常现象。与此相反的，就是病态。纳谷多的气盛，纳谷少的气虚，这是正常现象。与此相反的，就是病态。脉搏大而有力的，血液充盛，脉搏小而细弱的，血液不足，这是正常现象。与此相反的，就是病态。”

53.3 黄帝问道：“怎样算是反常现象呢？”

53.4 岐伯回答说：“气盛而身体反觉寒冷，气虚而身体反感发热，这是反常现象。饮食多而气不足，这是反常现象。饮食少而气反盛，这是反常现象。脉搏盛而血少，这是反常现象。脉搏小而血多，这是反常现象。

气旺盛而身寒冷，这是受了寒邪的伤害。气不足而身发热，这是受了暑热的伤害。饮食虽多而气反少的，是由于失血之后，湿邪聚于



Chapter 53

Cizhi Lunpian: Discussion on the Fundamentals of Acupuncture

53. 1 Huangdi said, "I'd like to know the fundamentals of Xu (Deficiency) and Shi (Excess)."

53. 2 Qibo said, "[If] Qi is Shi (sufficient), the body is also Shi (strong); [if] Qi is Xu (insufficient), the body is also Xu (weak). This is the normal phenomenon. The contrary manifestation is morbid. Sufficient [intake of] food [produces] sufficient Qi; insufficient [intake of] food [produces] insufficient Qi. This is the normal phenomenon. The contrary manifestation is morbid. [If] the Channels are strong, blood is sufficient; [if] the Channels are weak, blood is insufficient. This is the normal phenomenon. The contrary manifestation is morbid."

53. 3 Huangdi asked, "What is contrary?"

53. 4 Qibo answered, "Qi is sufficient, but the body is cold; Qi is insufficient, but the body is feverish. These are the contrary [manifestations]. The intake of food is sufficient, but Qi is insufficient. This is the contrary [manifestation]. The intake of food is insufficient but Qi is sufficient. This is the contrary [manifestation]. The Channels are strong but the blood is insufficient. This is the contrary [manifestation]. The Channels are weak but the blood is sufficient. This is the contrary [manifestation]."

"[The phenomenon of] sufficient Qi and cold body is due to Shanghan (cold attack); [the phenomenon of] insufficient Qi and feverish body is due to Shangshu (summer-heat attack); sufficient intake of food and insufficient Qi is due to loss of blood or reten-



【原文】

得之有所脱血，湿居下也。谷入少而气多者，邪在胃及与肺也。脉小血多者，饮中热也。脉大血少者，脉有风气，水浆不入，此之谓也。

夫实者，气入也；虚者，气出也；气实者，热也；气虚者，寒也。入实者，左手开针空也；入虚者，左手闭针空也。”

【今译】

下部之故。饮食虽少而气反盛的，是由于病邪在胃和肺。脉搏小而血多，是饮疾而中焦有热。脉搏大而血少，是由于风邪侵入脉中，汤水不进所造成的。就是这个原因。

所谓实，是指邪气侵入人体；所谓虚，是指人体正气外泄。气实则热；气虚则寒。针刺治疗实证，出针时，左手应开其针孔以泻邪气；治疗虚证，出针时，左手应紧按针孔，使正气不得外散。”





tion of dampness in the lower [part of the body]; [the phenomenon of] insufficient intake of food and sufficient Qi is due to [invasion of] Xie (Evil) into the stomach and the lung; [the phenomenon of] small (weak) Channels and sufficient blood is due to drinking [of wine that produces] Heat in the middle^[1]; [the phenomenon of] large (vigorous) Channels and insufficient blood is due to [invasion of] Fengqi (Wind-Qi) into the Channels and difficulty in taking water. The reason is just like this.”

“The so-called Shi (Excess) means entry of Qi^[2] while the so-called Xu (Deficiency) means exit of Qi^[3]. [If] Qi^[4] is Shi (Excess), [it produces] Heat; [if] Qi^[5] is Xu (Deficiency), [it produces] cold. [In treating] Shi (Excess) [Syndrome], the needled Acupoint is opened by the left hand [to lead Xieqi (Evil-Qi) out of the body for the purpose of] Xie (reducing); [in treating] Xu (Deficiency) [Syndrome], the needled Acupoint is closed by the left hand [to prevent Zhengqi (Healthy-Qi) from leaking for the purpose of] Bu (supplementation).”

Notes:

[1] The “middle” here refers to the Zhongjiao (中焦) which is usually translated into “Middle Warmer, Middle Heater or Middle Burner”. “Middle Energizer” is another translation approved by the World Health Organization.

[2] Qi (气) here means Xieqi (邪气, Evil-Qi) and entry means invasion or attack.

[3] Qi (气) here refers to Zhengqi (正气, Healthy-Qi) which literally means right Qi.

[4] Qi (气) here means Xieqi (邪气, Evil-Qi).

[5] Qi (气) here refers to Zhengqi (正气, Healthy-Qi).

针解篇第五十四

【原文】

54.1 黄帝问曰：“愿闻《九针》之解，虚实之道。”

54.2 岐伯对曰：“刺虚则实之者，针下热也，气实乃热也。满而泄之者，针下寒也，气虚乃寒也。菀陈则除之者，出恶血也。邪胜则虚之者，出针勿按；徐而疾则实者，徐出针而疾按之；疾而徐则虚者，疾出针而徐按之；言实与虚者，寒温气多少也。若无若有者，疾不可知也。察后与先者，知病先后也。为虚与实者，工勿失其法。若

【今译】

54.1 黄帝问道：“希望听你讲讲对《九针》的解释，以及针刺治疗虚实的道理。”

54.2 岐伯回答说：“针治虚证用补法，针下应有热感，因为正气充实之后，针下才有热感；邪气盛则用泻法，针下应有凉感，因为邪气衰退之后，针下才会有凉感。血液瘀积日久，应当予以消除，放出恶血。邪气盛用泻法治疗，就是出针后不要按闭针孔。所谓徐而疾则实，就是慢慢出针，出针后迅速按闭针孔；所谓疾而徐则虚，就是快速出针，出针后不要立即按闭针孔。所说的实与虚，是指气至之时针下凉感与热感的多少。若有若无，是说下针后经气到来迅速而不易察觉。审察先后，是指辨别疾病的标本先后。辨别疾病的为虚为实，虚则补之，实则泻之，医生治病不可离开这个原则。有时有效，



Chapter 54

Zhenjie Pian: Explanation of Acupuncture

54. 1 Huangdi said, "I'd like to know the explanation of Jiuzhen (*Nine Needles*) and the principles [in treating] Xu (Deficiency) and Shi (Excess)."

54. 2 Qibo said, "To needle Xu (Deficiency) [Syndrome with the method] for enriching [Healthy-Qi means to produce] Heat [sensation] beneath the needle. [Only when] Qi (Healthy-Qi) is enriched can Heat (sensation) be produced. [To needle] Fullness [Syndrome with the method] for reducing [Xie (Evil) means to produce] Cold [sensation] beneath the needle. [Only when] Qi⁽¹⁾ is reduced can Cold [sensation] be produced. [To needle] prolonged stagnation of blood [with the method] of elimination means to remove blood stasis. [To needle the syndrome with] abundant Xie (Evil), reducing [technique should be used and the needled Acupoint] is not pressed after withdrawal of the needle. Slow and swift [needling technique] for enriching [Zhengqi (Healthy-Qi) means to] withdraw [the needle] slowly and press [the needled Acupoint] quickly. Swift and slow [needling technique] for reducing [Xie (Evil) means to] withdraw [the needle] quickly and press [the needled Acupoint] slowly. The so-called Shi (Excess) and Xu (Deficiency) refer to the degree of Cold and Warm [sensation produced beneath the needle]. [The arrival of Qi (needling sensation)] is subtle and not easy to sense. To examine [the manifestations] before and after [the onset of a disease means to] get to know the principal

【原文】

得若失者，离其法也。虚实之要，九针最妙者，为其各有所宜也。补泻之时者，与气开阖相合也。九针之名，各不同形者，针穷其所当补泻也。

刺实须其虚者，留针阴气隆至，乃去针也；刺虚须其实者，阳气隆至，针下热，乃去针也。经气已至，慎守勿失者，勿变更也。深浅在志者，知病之内也；近远如一者，深浅其候等也。如临深渊者，不敢堕也。手如握虎者，欲其壮也。神无营于众物者，静志观病人，无左右视也；义无邪下者，欲端以正也；必正其神者，欲瞻病人目制

【今译】

有时无效，就是背离了补虚泻实的治疗原则。虚实补泻的关键，在于巧妙地运用九针，九针各有不同的适应证。针刺补泻的时间，应该与气的开阖相配合。九针的名称不同，形状也各异，九针是根据补虚泻实的不同要求而发挥其作用的。

针刺实证须用泻法，留针待阴气隆盛，针下有寒凉感时方可出针；针刺虚证要用补法，待阳气隆盛，针下有温热感时方可出针。经气已经到来，应谨慎守候，不要失去时机，不要变更手法。决定针刺的深浅，就要先掌握疾病的在内在外，针刺虽深浅不同，但候气之法都是相同的。行针时，应似面临深渊一样谨慎小心，不能大意。手如握虎，是说持针应坚定有力。针刺时精神要集中，不要为外界事物所分散，应该专心致志观察病人，不可左右张望。针刺要端正直下，不可针身倾斜。所谓一定要端正病人



and secondary [aspects] of the disease. Doctors should never violate [the ways to deal with] Xu (Deficiency) and Shi (Excess). [The reason why the treatment] is sometimes effective and sometimes ineffective [lies in the fact that doctors] have failed to abide by the methods [for supplementing and reducing purposes]. The key [for dealing with] Xu (Deficiency) and Shi (Excess) is skilful application of the Nine Needles which are used to treat different diseases. The supplementing and reducing [techniques] are used in accordance with the opening and closing [movement] of Qi. The Nine Needles are different both in name and shape. [That is why] these needles can be used to supplement [Zhengqi] and reduce [Xieqi].”

“To needle Shi (Excess) [Syndrome] by means of reducing [Xieqi] means to keep the needle [inside the Acupoint] till Yinqi becomes predominant, [and there is cold sensation beneath the needle]. To needle Xu (Deficiency) [Syndrome] by means of enriching [Zhengqi] means to withdraw the needle after Yangqi becomes predominant and there is Heat [sensation] beneath the needle. When Jingqi (Channel-Qi) has arrived, [care should be taken] to keep it and not to change [the manipulating methods]. To decide the depth of needling, [one must] know whether the disease is internal or external. [The idea] that distal (deep) [needling] and proximal (shallow) [needling] are the same means that [the methods for] awaiting [the arrival of Qi] is the same. [The attitude toward needling is] just like approaching to the abyss [means that one] must be very careful [in performing needling therapy]. [The figure of speech that one holds the nee-



【原文】

其神，令气易行也。所谓三里者，下膝三寸也；所谓跗之者，举膝分易见也；巨虚者，跣足骭独陷者；下廉者，陷下者也。”

54.3 帝曰：“余闻九针，上应天地四时阴阳，愿闻其方，令可传于后世，以为常也。”

54.4 岐伯曰：“夫一天、二地、三人、四时、五音、六律、七星、八风、九野，身形亦应之，针各有所宜，故曰九针。人皮应天，人肉应地，人脉应人，人筋应时，人声应音，人阴阳合气应律，人齿

【今译】

的神志，是说下针后，一定要注视病人的眼神，以调控其精神活动，使经气容易运行。足三里穴，在膝下外侧3寸处。所谓跗之者，就是举膝易见之处。巨虚穴在胫骨外侧，即跷足时肌肉凹陷之处。下廉穴在凹陷处的下方。”

54.3 黄帝说：“我听说九针与天地四时阴阳相应合，想听听其中的道理，使其能流传后世，作为治病的常法。”

54.4 岐伯回答说：“一应天、二应地、三应人、四应四时、五应五音、六应六律、七应七星、八应八风、九应九野，人的形体也与自然界相应，而针各有其相适应的疾病，所以有九针之名。人的皮肤与天相应，人的肌肉与地相应，人的血脉与人体相应，人的筋与四时相应，人的声音与五音相应，人的脏腑阴阳相合与六律相应，人的牙齿



dle] as if grasping the tail of a tiger means to hold [and manipulate the needle] with strength. [The requirement of] paying no attention to anything around means to carefully and calmly observe the patient and not cast his or her glances about. To avoid oblique insertion means to keep [the needle] straight [in inserting the needle]. To keep [the mind of the patient] concentrated means to prevent [the patient] from distracting his or her attention so as to make Qi flow smoothly. The so-called Sanli^[2] (ST 36) [refers to the Acupoint] three Cun below the knee. The so-called Fuzhi^[3] can be easily found by lifting the knee. Juxu^[4] is located in the depression when the foot is lifted. And Xialian^[5] is also located below the depression [when the foot is lifted].”

54.3 Huangdi said, “I have heard that the Nine Needles correspond to the earth and heavens, the four seasons and Yin and Yang. I’d like to know the reason and pass it on to the later generations as the essential methods.”

54.4 Qibo said, “[The Nine Needles correspond] firstly to the heavens, secondly to the earth, thirdly to human beings, fourthly to the four seasons, fifthly to the five scales, sixthly to the six pitches, seventhly to the seven stars, eighthly to the eight kinds of wind and ninthly to the nine geographical divisions. [The Nine Needles] also correspond to human body. Since the Nine Needles are so named because they are used for different purposes. [In the human body,] the skin corresponds to the heavens, the muscles to the earth, the Channels to the human beings, the sinews to the four seasons, the voice to the five scales, Yin and Yang to the six pitches, teeth to the seven stars, breath to [the eight kinds of] wind, the nine orifices and the three hundred and

【原文】

面目应星，人出入气应风，人九窍三百六十五络应野。故一针皮，二针肉，三针脉，四针筋，五针骨，六针调阴阳，七针益精，八针除风，九针通九窍，除三百六十五节气，此之谓各有所主也。人心意应八风，人气应天，人发齿耳目五声，应五音六律，人阴阳脉血气应地，人肝目应之九。

九窍三百六十五人一以观动静天二以候五色七星应之以候发母泽五音一以候宫商角徵羽六律有余不足应之二地一以候高下有余九野一节俞应之以候闭节三人变一分人候齿泄多血少十分角之变五分以候缓急六分不足三分寒关节第九分四时人寒温燥湿四时一应之以候相反一四方各作解。”

【今译】

和面目与星辰相应。人的呼吸之气与风相应。人的九窍 365 络与九野相应。所以第一针刺皮，第二针刺肉，第三针刺脉，第四针刺筋，第五针刺骨，第六针调和阴阳，第七针补益精气，第八针驱除风邪，第九针通利九窍，以祛除 365 节的邪气。这就是说九针各有其不同的功用。人的心意与八风相应，人气与天相应，人的发齿耳目五声与五音六律相应，人体阴阳经脉血气与地相应，肝脏精气通于两目，人的肝开窍于目与九数相应。”

九窍三百六十五……(以下因文字残缺已久，其义莫可寻究，故不加译释。《太素》卷十九虽为之断句并作解释，但似勉强，今且存疑，以待考证。)

sixty-five Collaterals to the nine geographical divisions. So the first needle [punctures] the skin, the second needle [punctures] the muscles, the third needle [punctures] the Channels, the fourth needle [punctures] the sinews, the fifth needle [punctures] the bones, the sixth needle regulates Yin and Yang, the seventh needle nourishes Jing (Essence), the eighth needle eliminates wind and the ninth needle dredges the nine orifices and smoothes the flow of Qi in the three hundred and sixty-five joints. That is why it is said that [the Nine Needles] are used for different purposes. [In the human body,] mental changes correspond to the eight kinds of wind; [the flow of] Qi to the heavens; the [changes of] hair, teeth, ears and eyes to the five scales and six pitches; Yin and Yang Channels as well as blood and Qi to the earth; the liver [that is connected with] the eyes to the number of nine.”

“The nine orifices and three hundred sixty-five...”^[6]

Notes:

[1] Qi here means Xieqi (邪气, Evil-Qi or pathogenic factor).

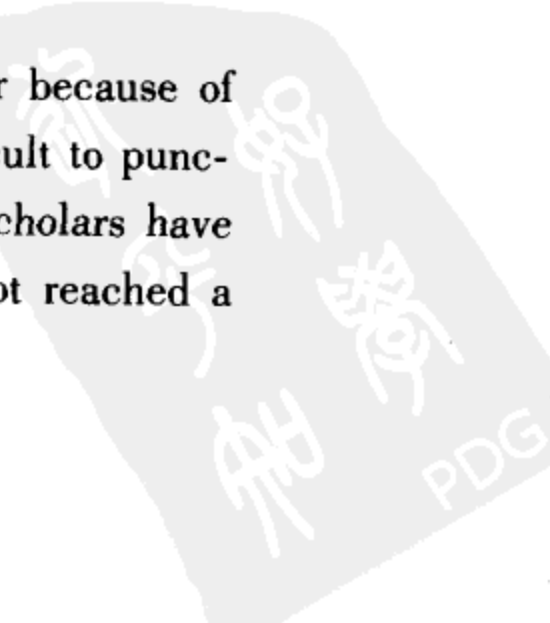
[2] Sanli (三里) refers to Zusanli (足三里 ST 36).

[3] Fuzhi (跗之) is also explained as Fushang (跗上). Some scholars believe that it refers to Chongyang (冲阳 ST 42).

[4] According to some scholars, Juxu (巨虚) refers to Shangjuxu (上巨虚 ST 37) which is located three Cun directly below Zusanli (足三里 ST 36).

[5] According to some scholars, Xialian (下廉) refers to Xiajuxu (下巨虚 ST 39) which is located three Cun directly below Shangjuxu (上巨虚 ST 37).

[6] The original Chinese of this paragraph is in disorder because of miscopying and loss of certain characters in history. It is difficult to punctuate and know the exact meaning of this paragraph. Many scholars have tried to decode this paragraph. But up till now, they have not reached a convincing conclusion.





长刺节论篇第五十五

【原文】

55.1 刺家不诊，听病者言。在头，头疾痛，为脏针之，刺至骨，病已，上无伤骨肉及皮，皮者道也。

55.2 阳刺，入一傍四处，治寒热。深专者，刺大脏，迫脏刺背，背俞也。刺之迫脏，脏会，腹中寒热去而止，与刺之要，发针而浅出血。

55.3 治痈肿者刺痈上，视痈小大深浅刺，刺大者多血，小者深

【今译】

55.1 精通针术的医家，不用诊病，只听病人的自诉。病在头部，且头痛剧烈，就给予针刺，取头部的俞穴，刺至骨部，病就能痊愈。不要损伤骨肉皮肤，皮肤是针刺出入的道路，勿使其受损。

55.2 阳刺之法，是正中刺1针，左右刺4针，可治疗寒热疾患。病邪深入于五脏的，可刺五脏。邪气迫近五脏的，当刺背部的五脏俞穴。邪气迫脏而针刺背俞，是因为背俞是脏气聚会的地方。刺至腹中寒热已去而止。针刺的要领，是出针时微出血。

55.3 治疗痈肿时，应刺在痈肿上，并根据痈肿大小，决定针刺的深浅。刺大的痈肿，宜多出血。对小的痈肿要深刺，端直进针，刺到



Chapter 55

Changcijie Lunpian: Further Elucidation of Needling Therapy

55. 1 Skilled doctors do not diagnose. They just listen to the patient's complaint. [If the disease is located] in the head [and there is] headache, [the Acupoints on the head can be needled]. The headache stops [after the needles are] inserted onto the bone. [Care should be taken] not to impair the bones, muscles and skin. The skin is the pathway of the needles [and must be carefully protected].

55. 2 Yangci^[1] means to insert one [needle in the center] with four [others inserted] around. To treat deep invasion of Cold-Heat [disease], Dazang^[2] (Large Zang-Organs) should be needled. [To deal with transmission of the disease] into the Zang-Organs, the back should be needled. [The back refers to] the Back-Shu [Acupoints of the Five Zang-Organs]. [The back is needled because the disease] has been transmitted to the Zang-Organs [and the back is the place where Qi from] the Zang-Organs converges. [The needles are retained till] Cold and Heat [sensation] in the abdomen has disappeared. The major technique of needling is to let out blood from the shallow region when the needle is being removed.

55. 3 To treat Yongzhong (carbuncle and furuncle), the needles are inserted into the affected part. [The depth of needling] is monitored according to the size of Yongzhong (carbuncle and furuncle). [Usually] more blood is let out in

【原文】

之，必端内针为故止。

55.4 病在少腹有积，刺皮髓以下，至少腹而止；刺侠脊两旁四椎间，刺两髂髻季肋间，导腹中气热下已。

55.5 病在少腹，腹痛不得大小便，病名曰疝，得之寒；刺少腹两股间，刺腰髁骨间，刺而多之，尽炅病已。

55.6 病在筋，筋挛节痛，不可以行，名曰筋痹。刺筋上为故，刺分肉间，不可中骨也；病起筋炅，病已止。

55.7 病在肌肤，肌肤尽痛，名曰肌痹，伤于寒湿。刺大分、小分，多发针而深之，以热为故；无伤筋骨，伤筋骨，痛发若变；诸

【今译】

一定的深度为止。

55.4 病在少腹而有积聚，应刺腹部以下部位，直刺到少腹为止；再刺第四椎间两旁的穴位和髂骨两侧的居髂穴，以及季肋肋间的穴位，以引导腹中热气下行。

55.5 病在少腹，腹痛且大小便不通，病名叫疝，是受寒所致。针刺少腹两大腿间以及腰部和髁骨间的穴位。针刺穴位要多，待少腹尽发热，病就痊愈了。

55.6 病在筋，则筋脉拘挛，关节疼痛，不能行动，病名叫筋痹。应针刺筋上，针从分肉间刺入，不可刺伤骨。待筋部出现热感，其病可愈，停止针刺。

55.7 病在肌肤，周身肌肤疼痛，病名叫肌痹，这是伤于寒湿之邪所致。应针刺大小分肉之间，要多针深刺，以产生热感为准。不要伤及筋骨，若损伤了筋骨，就会引起痛疮。针刺大小分肉处均有



needling large ones while less blood is let out in needling small ones. The needles must be inserted vertically.

55. 4 [To treat] abdominal accumulation, [the needles] are inserted from below Pikuo^[3] into the lower abdomen. [Then the Acupoints located] beside the fourth vertebra, on both sides of the ilium, between the hypochondrium and ribs are needled to direct Heat-Qi in the abdomen to move downwards.

55. 5 The disease in the lower abdomen with abdominal pain and difficulty in urination and defecation due to cold is called Shan (hernia). [It can be treated by] needling [the Acupoints on] the lower abdomen and thighs. More [Acupoints] between the waist and condyli [should be selected] to needle. The disease is cured when there is heat [sensation in the abdomen].

55. 6 The disease in the sinew marked by spasm of the sinew, pain of joint and difficulty in walking is called Jinbi (Bi-Syndrome of Sinew). [It can be treated by] needling the sinew. [The needles should be] inserted through the muscular interstices. [Care should be taken] not to impair the bone. [When] the sinew [feels] febrile, the disease begins to heal. [Needling treatment] stops [when] the disease is cured.

55. 7 The disease in the skin marked by pain of the skin and muscles is called Jibi (Bi-Syndrome of Muscle) due to attack of Cold-Dampness. [It can be treated by] needling both Dafen (convergence of large muscles) and Xiaofen (convergence of small muscles) with more needles that are inserted deeply [into the affected part] till Heat [sensation is felt]. [Care should be taken] not to impair the sinews and bones. Impairment of the sinews and bones leads to occurrence of Yong (carbuncle). [When] Heat

【原文】

分尽热，病已止。

55.8 病在骨，骨重不可举，骨髓酸痛，寒气至，名曰骨痹。深者刺，无伤脉肉为故，其道大分、小分，骨热病已止。

55.9 病在诸阳脉，且寒且热，诸分且寒且热，名曰狂。刺之虚脉，视分尽热，病已止。

病初发，岁一发，不治，月一发；不治，月四五发，名曰癲病。刺诸分诸脉，其无寒者以针调之，病止。

55.10 病风且寒且热，炅汗出，一日数过，先刺诸分理络脉；汗

【今译】

热感，说明病已痊愈，停止针刺。

55.8 病在骨，骨感沉重不能抬举，骨髓酸痛寒冷，病名叫骨痹。应深刺，以不伤血脉肌肉为准。应在大小分肉之间进针，待骨部发热，其病可愈，停止针刺。

55.9 病在手足诸阳经，出现或寒或热症状，各分肉亦有或寒或热的感觉，病名叫狂病。针刺用泻法，使阳脉的邪气外泄，观察各处分肉，若均有热感，说明病已愈，停止针刺。

若初病，1年发作1次；若不及时治疗，则每月发作1次；若仍不治疗，则每月发作四五次，病名叫癲病。应针刺大小分肉和诸经脉，如果没有寒冷症状，可用针刺调治，直到病愈为止。

55.10 病因于风邪，出现或寒或热症状，热则汗出，1日发作数次，应先针刺分肉腠理和络脉；若汗出依然或寒或热，应3天针刺1



[sensation is felt] in the convergences [of both the large and small muscles], the disease begins to heal and needling can be stopped.

55. 8 The disease in the bone marked by heaviness of the bones that cannot be lifted, aching pain of the bone marrow and chills is called Gubi (Bi-Syndrome of Bone). [It can be treated] by deep needling. [Care should be taken] not to impair the Channels and muscles. [The needles are inserted] through Dafen (convergence of large muscles) and Xiaofen (convergence of small muscles). [When] Heat [sensation is felt] in the bone, the disease begins to heal and needling treatment can be stopped.

55. 9 The disease in all the Yang Channels [with the symptoms of] chills or fever and cold or febrile [sensation] in the convergences [of muscles] is called mania. [It can be treated by] needling treatment with reducing [techniques to eliminate pathogenic factors in] the Channels. [When] Heat [sensation is felt] in the convergences [of both the large and small muscles], the disease begins to heal and needling can be stopped.

At the early stage, the disease recurs once a year. [If it is] not treated, [it will] recur once a month; [if it is still] not treated, [it will] recur four to five times a month. [This disease] is called Dianbing (epilepsy) [and can be treated by] needling different convergences [of muscles] and Channels. [If] there is no cold, it can be regulated by needling treatment. Needling treatment stops when the disease begins to heal.

55. 10 The disease due to wind [with the symptoms of] cold and fever, sweating following fever and several times of attack a day [can be treated by] needling different convergences [of

【原文】

出且寒且热，三日一刺，百日而已。

55.11 病大风，骨节重，须眉堕，名曰大风。刺肌肉为故，汗出百日，刺骨髓，汗出百日，凡二百日，须眉生而止针。

【今译】

次，100天后病就能痊愈。

55.11 患痹风病，周身骨节沉重，胡须眉毛脱落，名叫大风。应以针刺肌肉为准，使之出汗。治疗100天后再针刺骨髓，仍使之出汗，再治疗100天，共治疗200天。直到胡须眉毛重新长出，方可停止针刺。



muscles] and Collaterals of Channels first. [If there are] still chills and fever after sweating, needling treatment [should be given] once three days and [the disease can] be cured after one hundred days [of treatment].

55. 11 The disease due to Dafeng (violent wind) [with the symptoms of] heaviness of bones and joints, and loss of eyebrows is called Dafeng (leprosy). [It can be treated by] needling muscles [to induce] sweating. [Such a treatment is continued for] one hundred days. [Then] bone marrow is needled [to induce] sweating. [Such a treatment is continued for another] one hundred days. After two hundred days [of treatment], the eyebrows appear again and needling treatment can be stopped.

Notes:

[1] The original Chinese for Yangci (阳刺) is Yinci (阴刺). However in *Jiayijing* (《甲乙经》), it is said that “Yangci (阳刺) means to insert one needle in the center with four others inserted around.” Obviously, Yinci (阴刺) in the original Chinese text should be Yangci (阳刺).

[2] According to Ma Shi (马蒔), Dazang (大脏, Large Zang-Organs) means Wuzang (五脏, Five Zang-Organs).

[3] The meaning of Pikuo (皮腧) is unclear. Wang Bing (王冰) said, “Pikuo (皮腧) refers to the region five Cun below the navel.”



卷第十五

皮部论篇第五十六

【原文】

56.1 黄帝问曰：“余闻皮有分部，脉有经纪，筋有结络，骨有度量。其所生病各异，别其分部，左右上下，阴阳所在，病之始终，愿闻其道。”

56.2 岐伯对曰：“欲知皮部以经脉为纪者，诸经皆然。阳明之阳，名曰害蜚，上下同法。视其部中有浮络者，皆阳明之络也。其色多青则痛，多黑则痹，黄赤则热，多白则寒，五色皆见，则寒热也。络盛则入客于经，阳主外，阴主内。少阳之阳，名曰枢持，上下同法。

【今译】

56.1 黄帝问道：“我听说人的皮肤上有经脉的分属部位，经脉的分布纵横有序，筋的分布有结有络，骨有长短大小，它们所发生的疾病各不相同，而辨别十二经脉在皮肤上分属部位的左右上下，阴阳所在，就可知道疾病的开始和预后。我想听听其中的道理。”

56.2 岐伯回答说：“皮肤的分属部位是以经脉循行部位为纲纪的，各经都是这样。阳明经之阳名叫害蜚，手、足阳明经是一样的，看到上下分属部位中有浮络的，都属于阳明的络脉，其色多青的则病痛；多黑的则病痹；色黄赤的病属热；色白的病属寒；若五色皆见，则是寒热错杂之病；络脉邪盛，就会内传于经。络脉在外属阳，经脉在内属阴。少阳经之阳，名叫枢持，手、足少阳



Volume 15

Chapter 56

Pibu Lunpian: Discussion on Skin Divisions

56. 1 Huangdi asked, "I have heard that the skin is divided into certain divisions, the distribution of the Channels follows certain orders, the sinews have certain connections and the bones are of certain length and size. Though the diseases [of the skin, Channels, sinews and bones] are different, prognosis can be made according to the skin divisions as well as the positions of Yin and Yang in the left, right, upper and lower sides. I'd like to know the reason."

65. 2 Qibo answered, "The divisions of the skin are related to the running route of the Channels [on the skin]. The same is true of all the Channels. The Yang in Yangming [Channel] is called Haifei⁽¹⁾. And [the diagnostic methods of the] the upper and the lower [Channels] are the same. The visible Collaterals over the related parts [of the skin] are all the Collaterals of Yangming [Channel]. [If the Collaterals] appear bluish, there is pain; [if the Collaterals] appear blackish, there is Bi (stagnation); [if the Collaterals] appear yellowish, there is heat; [if the Collaterals] appear whitish, there is cold; [if the Collaterals] appear multi-colored, there is Cold-Heat. [If there is] excessive [pathogenic factors] in the Collaterals, [they will be] transmitted to the Channels. Yang controls the external and Yin controls the internal."

"The Yang in Shaoyang is called Shuchi (pivot and axle) and

【原文】

视其部中有浮络者，皆少阳之络也。络盛则入客于经，故在阳者主内，在阴者主出。以渗于内，诸经皆然。太阳之阳，名曰关枢，上下同法。视其部中有浮络者，皆太阳之络也。络盛则入客于经。少阴之阴，名曰枢儒，上下同法。视其部中有浮络者，皆少阴之络也。络盛则入客于经，其入经也，从阳部注于经；其出者，从阴内注于骨。心主之阴，名曰害肩，上下同法。视其部中有浮络者，皆心主之络也。络盛则入客于经。太阴之阴，名曰关蛰，上下同法。视其部中有浮络

【今译】

经是一样的，看到上下分属部位中有浮络的，都属于少阳的络脉。络脉邪盛，就会内传于经。所以邪在阳分，主内传入经；邪在阴分，主外出或渗入于内，各经都是这样的。太阳经之阳，名叫关枢，手、足太阳经是一样的，看到上下分属部位中有浮络的，都是属于太阳的络脉，络脉邪盛，就会内传入于经。少阴经之阴，名叫枢儒，手、足少阴经是一样的，看到上下分属部位中有浮络的，都属于少阴络脉。络脉邪盛，就会内传于经。邪气传入于经，是先从属阳的络脉注入于经，然后从属阴的经脉出而向内注于骨。厥阳经之阴，名叫害肩，手、足厥阴经是一样的，看到上下分属部位中有浮络的，都属于厥阴的络脉。络脉邪盛，就会内传于经脉。

太阴经之阴，名叫关蛰，手、足太阴经是一样的，看到上下分属



[the diagnostic methods of] the upper and the lower [Channels] are the same. The visible Collaterals over the related parts [of the skin] are all the Collaterals of Shaoyang [Channel]. [If there is] excessive [pathogenic factors] in the Collaterals, [they will be] transmitted to the Channels. So [pathogenic factors] in the Yang [Phase are transmitted] inside while [pathogenic factors] in the Yin [Phase are transmitted] outside or inside. It is the same of all the other Channels^[2]. ”

“The Yang in Taiyang is called Guanshu^[3] and [the diagnostic methods of] the upper and lower [Channels] are the same. The floating Collaterals over this area are all the Collaterals of Taiyang [Channel]. Excessive [pathogenic factor in the] Collaterals will get into the Channels. The Yin in Shaoyin is called Shuru^[4] and [the diagnostic methods of] the upper and lower [Channels] are the same. The floating Collaterals over this area are all the Collaterals of Shaoyin. Excessive [pathogenic factor in the] Collaterals will get into the Channels from [the Collaterals that pertain to] Yang. Then it comes out of [the Collaterals that pertain to Yang] and deepens into the bones from [the Collaterals that pertain to] Yin. ”

“The Yin in Jueyin is called Haijian^[5] and [the diagnostic methods of] the upper and lower [Channels] are the same. The floating Collaterals over this area are all the Collaterals of Jueyin. Excessive [pathogenic factor in the] Collaterals will get into the Channels. ”

“The Yin in Taiyin is called Guanzhe^[6] and [the diagnostic methods of] the upper and lower [Channels] are the same. The floating Collaterals over this area are all the Collaterals of Taiyin.

【原文】

者，皆太阴之络也。络盛则入客于经。凡十二经络脉者，皮之部也。

是故百病之始生也，必先于皮毛，邪中之则腠理开，开则入客于络脉，留而不去，传入于经，留而不去，传入于腑，廩于肠胃。邪之始入于皮也，泝然起毫毛，开腠理；其入于络也，则络脉盛色变；其入客于经也，则感虚乃陷下。其留于筋骨之间，寒多则筋挛骨痛，热多则筋弛骨消，肉烁腠破，毛直而败。”

56.3 帝曰：“夫子言皮之十二部，其生病皆何如？”

56.4 岐伯曰：“皮者脉之部也，邪客于皮则腠理开，开则邪入客于络脉，络脉满则注于经脉，经脉满则入舍于腑脏也，故皮者有分部，

【今译】

部位中有浮络的，都属太阴的络脉。络脉邪盛，就会内传于本经。总之，十二经络脉，都是分属于皮肤的各个分部。

因此百病的发生，一定是先从皮毛开始。病邪中于皮，则腠理开，腠理开则病邪侵入络脉；留而不去，就向内传入于经脉；再留而不去，就传入于腑，聚积于肠胃。病邪开始侵犯皮毛时，使人恶寒而毫毛直起，腠理开泄；病邪侵入络脉，则络脉盛满，颜色改变；病邪侵入经脉，是因为经气虚致使病邪陷入；病邪留连于筋骨之间，若寒邪盛，则筋挛骨痛，热邪盛，则筋弛缓骨软无力，皮肉败坏，毛发枯槁。”

56.3 黄帝问道：“你说的皮之十二部，发生的病变都是怎样的呢？”

56.4 岐伯回答说：“皮肤是络脉分属的部位。邪气侵入皮肤，则腠理开泄，腠理开泄则病邪侵入络脉；络脉的邪气盛，则内注于经脉；经脉的邪气满盛则入而留于脏腑。所以说皮肤有十二经脉分属的



Excessive [pathogenic factor in the] Collaterals will get into the Channels. [The divisions of the distribution of] the Collaterals of the twelve Channels [mentioned above] are all the divisions of the skin.”

“So all diseases start from the body hair and skin. Attacked by Xie (Evil), the Couli (muscular interstice) opens, giving rise to the invasion of Xie (Evil) into the Collaterals. [If it] lingers [in the Collaterals], it enters the Channel; [if it] lingers [in the Channels], it enters the Fu-Organs and accumulates in the intestines and stomach. When Xie (Evil) has just invaded the skin, [the patient] feels chilly and the Couli (muscular interstice) opens. [When] it enters the Collaterals, the Collaterals become full and the color is changed. [When] it enters the Channels, [the patient] feels weak and [the pathogenic factor] deepens [into the body]. [When] it lingers in the sinews and bones, [it leads to] cramp of sinews and pain of bones [if there is] excessive cold, and flaccidity of sinews, weakness of bones, erosion of skin and muscles and dry and brittle hair [if there is] excessive heat.”

56. 3 Huangdi asked, “How about the diseases related to the twelve divisions of the skin that you have just mentioned?”

56. 4 Qibo answered, “The skin is the area related to the Channels. Retention of Xie (Evil) in the skin makes the Couli (muscular interstice) open, [giving rise to] the invasion of Xie (Evil) into the Collaterals. [When] the Collaterals are full, [it will] flow into the Channels. [When] the Channels are full, [it will] get into the Fu-Organs and Zang-Organs. So the skin is divided into certain regions [that pertain to the twelve Channels].

【原文】

不与而生大病也。”

56.5 帝曰：“善。”

【今译】

部位，若不加治疗，就会生大病。”

56.5 黄帝说：“好。”





Neglect [of these regions in treating diseases] will lead to serious diseases.”

56.5 Huangdi said, “Good!”

Notes:

[1] Haifei (害蜚) is understood differently. Wang Bing (王冰) said, “Fei (蜚) means production and transformation. Hai (害) means Shaqi (杀气, Killing-Qi) which stops the activity of production and transformation. That is what Haifei (害蜚) means.”

[2] Some scholars believe that this sentence is redundancy due to miscopying or misprinting in ancient times.

[3] Guanshu (关枢) means that Taiyang governs, defends and consolidates the surface of the body. Wu Kun (吴昆) said, “Guan (关) means to consolidate and defend; Shu (枢) refers to Shaoyang that transports and distributes Yangqi. Since Taiyang controls and defends the surface of the body as well as transports and distributes Yang, it is called Guanshu (关枢).”

[4] Shuru (枢儒) means that Shaoyin is located between Taiyin and Jueyin and functions to revolve Yin and Yang.

[5] Haijian (害肩) literally means damage of the shoulders. Wang Bing (王冰) said, “The Pericardium Channel of Hand-Jueyin enters the armpit. So disharmony of Qi in the Jueyin Channel affects the movement of the shoulders.”



经络论篇第五十七

【原文】

57.1 黄帝问曰：“夫络脉之见也，其五色各异，青黄赤白黑不同，其故何也？”

57.2 岐伯对曰：“经有常色而络无常变也。”

57.3 帝曰：“经之常色何如？”

57.4 岐伯曰：“心赤、肺白、肝青、脾黄、肾黑，皆亦应其经脉之色也。”

57.5 帝曰：“络之阴阳，亦应其经乎？”

57.6 岐伯曰：“阴络之色应其经，阳络之色变无常，随四时而行也。寒多则凝泣，凝泣则青黑；热多则淖泽，淖泽则黄赤；此皆常色，谓之无病。五色俱见者，谓之寒热。”

57.7 帝曰：“善。”

【今译】

57.1 黄帝问道：“络脉显露于外，五色各不相同，有青、黄、赤、白、黑的不同，这是什么原故呢？”

57.2 岐伯回答说：“经脉的颜色是不变的，而络脉则没有常色，是变化的。”

57.3 黄帝问道：“经脉的常色是怎样的呢？”

57.4 岐伯回答说：“心赤，肺白，肝青，脾黄，肾黑，这些都是与其所属经脉的常色相应的。”

57.5 黄帝问道：“阴络与阳络也与其经脉的主色相应吗？”

57.6 岐伯回答说：“阴络的颜色与其经脉相应，阳络的颜色则变化无常，随着四时的变化而变化。寒多时则气血运行迟滞，气血运行迟滞则出现青黑之色；热多时则气血运行滑利，气血滑利则出现黄赤之色。这些都是正常颜色，是无病的表现。如果五色全部显露，那就是过寒过热所致。”

57.7 黄帝说：“好。”



Chapter 57

Jingluo Lunpian:

Discussion on Channels and Collaterals

57.1 Huangdi asked, "The Collaterals are visible and their color is different. [They are either] green, yellow, red, white or black. What is the reason?"

57.2 Qibo answered, "The color of the Channels never changes but the color of the Collaterals always changes."

57.3 Huangdi asked, "What are the usual colors of the Channels?"

57.4 Qibo answered, "The heart [is related to] red [color]; the lung [is related to] white [color]; the liver [is related to] green [color]; the spleen [is related to] yellow [color]; and the kidney [is related to] black [color]. [These colors] all correspond to the colors of the [related] Channels."

57.5 Huangdi asked, "Do the Yin-Collaterals and Yang-Collaterals also correspond to their Channels in color?"

57.6 Qibo answered, "The color of the Yin-Collaterals corresponds to the color of its Channel; but the color of Yang-Collaterals always changes with the variations of the seasons. [If there is] excessive cold, [blood] flows slow and it appears bluish and blackish; [if there is] excessive heat, [blood] flows fast and it appears yellowish and reddish. These are all normal changes of the color and are not pathological changes. [If] all the five colors appear, it is due to [excessive] cold and heat."

57.7 Huangdi said, "Good!"

气穴论篇第五十八

【原文】

58.1 黄帝问曰：“余闻气穴三百六十五，以应一岁，未知其所，愿卒闻之。”

58.2 岐伯稽首再拜对曰：“窘乎哉问也！其非圣帝，孰能穷其道焉！因请溢意，尽言其处。”

58.3 帝捧手逡巡而却曰：“夫子之开余道也，目未见其处，耳未闻其数，而目以明，耳以聪矣。”

58.4 岐伯曰：“此所谓圣人易语，良马易御也。”

58.5 帝曰：“余非圣人之易语也，世言真数开人意，今余所访问者真数，发蒙解惑，未足以论也。然余愿闻夫子溢志，尽言其处，令解其意，请藏之金匱，不敢复出。”

58.6 岐伯再拜而起曰：“臣请言之，背与心相控而痛，所治天突

【今译】

58.1 黄帝问道：“我听说人身上有365个气穴，与1年之天数相应，但不知它们的部位，我想听你详尽地讲一讲。”

58.2 岐伯叩头再拜回答说：“您所提出的这个问题很深刻！若非圣帝，谁能推究这些深奥的道理呢！请允许我将气穴的部位都一一讲出来。”

58.3 黄帝拱手谦逊地说：“先生讲的，对我很有启发，虽然我尚未看到其具体部位，未听到其具体的数字，然而已经使我耳聪目明了。”

58.4 岐伯说：“这真是所谓‘圣人容易先语，良马容易驾驭’啊！”

58.5 黄帝说：“我并不是易语的圣人，世人说气穴之数理可以开拓人的意识，现在我向你所询问的就是气穴的数理，希望开发蒙昧和解除疑惑，还谈不上什么深奥的理论。然而我希望听先生将气穴的部位全都讲出来，使我能了解其意义，并藏之于金匱，不敢轻易传授于人。”

58.6 岐伯再拜而起说：“请允许我谈谈吧！背与心互相牵引而痛，其治疗方法应取任脉的天突穴和督脉的中枢穴，以及上纪下纪。



Chapter 58

Qixue Lunpian: Discussion on Acupoints

58. 1 Huangdi said, "I have heard that there are three hundred and sixty-five Acupoints [on the human body], corresponding to [the days in] a year. I do not know their locations and I'd like to know the details about them."

58. 2 Qibo bowed again and said, "[Your Majesty's] question is very important. Nobody can ask such a question except the great sages and emperors. Please allow me to make a detailed explanation."

58. 3 Huangdi made an obeisance and said, "Your explanation inspires me a great deal. Though I have not seen [the exact] location and have not known [the exact] number, I have already fully understood it."

58. 4 Qibo said, "This is just what sages are easy to talk with and good horses are easy to ride on means."

58. 5 Huangdi said, "I am not a sage who is easy to talk with. People say that the number and theory of Acupoints can inspire one's consciousness and remove one's doubts. I have not get anything worth mentioning. I hope that you can explain it thoroughly for me so that I can understand it. I will store it in the golden chamber and dare not show it to others."

58. 6 Qibo bowed again and said, "Please allow me to explain it [for Your Majesty]. Referred pain due to mutual influence of the heart and the back can be treated by [needling] Tiantu (CV 22), Shizhui⁽¹⁾, Shangji and Xiaji. Shangji refers to Zhongwan

【原文】

与十椎及上纪下纪。上纪者，胃脘也；下纪者，关元也。背胸邪系阴阳左右，如此其病前后痛涩，胸胁痛而不得息，不得卧，上气短气偏痛，脉满起，斜出尻脉，络胸胁支心贯膈，上肩加天突，斜下肩交十椎下。

脏俞五十穴，腑俞七十二穴，热俞五十九穴，水俞五十七穴，头上五行，行五，五五二十五穴，中脘两旁各五，凡十穴，大椎上两旁各一，凡二穴。目瞳子浮白二穴。两髀厌分中二穴，挟鼻二穴，耳中多所闻二穴，眉本二穴，完骨二穴，项中央一穴，枕骨二穴，上关二穴，大迎二穴，下关二穴，天柱二穴，巨虚上下廉四穴，曲牙二穴，天突一穴，天府二穴，天牖二穴，扶突二穴，天窗二穴，肩解二穴，

【今译】

上纪就是中脘穴，下纪就是关元穴。由于病邪触及阴阳左右，因此胸部背部才感到涩痛，胸胁痛得不敢呼吸，不能平卧，上气喘急，呼吸短促，或一侧偏痛，经脉的邪气盛满则溢于络，此络从尻脉斜出，络胸胁，支心贯膈，上肩交会于天突穴，再斜下肩，交于背部第十椎下。

脏俞有 50 穴；腑俞有 72 穴；治热病的有 59 穴；治水病的有 57 穴。在头部有 5 行，每行 5 穴，五五 25 穴。五脏在背部脊椎两旁各有 5 穴，左右共 10 穴。大椎上两旁各有 1 穴，左右共 2 穴。瞳子髻、浮白各 2 穴。两侧髀枢中环跳 2 穴，挟鼻 2 穴，听宫 2 穴，攒竹 2 穴，完骨 2 穴，项中央风府 1 穴，枕骨 2 穴，上关 2 穴，大迎 2 穴，下关 2 穴，天柱 2 穴，上巨虚、下巨虚左右共 4 穴，颊车 2 穴，天突 1 穴，天府 2 穴，天牖 2 穴，扶突 2 穴，天窗 2 穴，肩井 2



(CV 12) and Xiaji refers to Guanyuan (CV 4). The back and the chest are related to Yin and Yang as well as the left and the right^[2]. For this reason, the disease causes referred pain in the back and front [marked by] difficult breath due to chest pain, ability to lie down, panting, shortness of breath or unilateral pain. [When] the Channel is full [of pathogenic factor], [it flows into the Collateral that] obliquely emerges from the buttock Channel, connects with the chest, penetrates through the diaphragm, runs upwards to Tiantu (CV 22) on the shoulder and descends obliquely to the tenth spinal vertebra.”

“There are fifty Acupoints of the Zang-Organs and seventy-two Acupoints of the Fu-Organs. There are fifty-nine Acupoints for treating febrile diseases and fifty-seven Acupoints for treating water diseases. On the head, there are five lines of Acupoints and each line is composed of five Acupoints. Altogether there are twenty-five Acupoints on the head. Beside the spine, [each Zang-Organ] has one Acupoint on each side, altogether there are ten Acupoints. There is an Acupoint on each side of the spine, altogether there are two Acupoints. Tongziliao (GB 1) and Fubai (GB 10) are located on both sides, [altogether there are 4 Acupoints.] There are two Huantiao (GB 30) Acupoints, two Dubi (ST 35) Acupoints, two Tinggong (SI 19) Acupoints, two Cuanzhu (BL 2) Acupoints, two Wangu (GB 12) Acupoints, two Fengfu (GV 16) Acupoints (located on the middle of the nape), two Zhengu (located below Fubai) Acupoints, two Shangguan (GB 3) Acupoints, two Daying (ST 5) Acupoints, two Xiaguan (ST 7) Acupoints, two Tianzhu (BL 10) Acupoints, two Shangjuxu (ST 37) and two Xiajuxu (ST 39) Acupoints, two Quya (ST 6)^[3] Acupoints, two Tiantu (CV 22)



【原文】

关元一穴，委阳二穴，肩贞二穴，喑门一穴，脐一穴，胸俞十二穴，背俞二穴，膈俞十二穴，分肉二穴，踝上横二穴，阴阳跷四穴。水俞在诸分，热俞在气穴，寒热俞在两骸厌中二穴，大禁二十五，在天府下五寸，凡三百六十五穴，针之所由行也。”

58.7 帝曰：“余已知气穴之处，游针之居，愿闻孙络溪谷，亦有所应乎？”

58.8 岐伯曰：“孙络三百六十五穴会，亦以应一岁，以溢奇邪，以通荣卫，荣卫稽留，卫散荣溢，气竭血著，外为发热，内为少

【今译】

穴，关元 1 穴，委阳 2 穴，肩贞 2 穴，哑门 1 穴，神阙 1 穴，胸膂 12 穴，大抒 2 穴，膈膂 12 穴，分肉 2 穴，交信、跗阳左右共 4 穴，照海、申脉左右共 4 穴。治诸水的俞穴，皆在诸经的分肉之间；治热病的俞穴，皆在经气聚会之处；治寒热之俞穴，在两膝关节外侧的阳关穴，左右共两穴。大禁之穴是五里穴，在天府下 5 寸处。以上共 365 穴，都是针刺的部位。”

58.7 黄帝问道：“我已经知道气穴的部位，即针刺的处所，还想听听孙络与溪谷是否也各有所应？”

58.8 岐伯回答说：“孙络与 365 穴相会，以应 1 岁。孙络的作用为驱散邪气，通畅营卫。若邪气侵入人体，营卫稽留，卫气外散，营血满溢，气竭血滞，在外则发热，在内则少气。因此治疗时应



Acupoints, two Tianfu (LU 3) Acupoints, two Tianyou (TE 16) Acupoints, two Futu (LI 18) Acupoints, two Tianchuang (SI 16) Acupoints, two Jianjie (GB 21) ^[4] Acupoints, one Guanyuan (CV 4) Acupoint, two Weiyang (BL 39) Acupoints, two Jianzhen (SI 9) Acupoints, one Yinmen (located five Fen directly above the posterior hairline) Acupoint, one Acupoint on the navel (CVB 8) ^[5], twelve Acupoints on [both sides of] the chest^[6], two Acupoints on the back^[7], twelve Acupoints on the chest^[8], two Fenrou Acupoints^[9], two Acupoints on above the [medial malleolus]^[10], four Acupoints of Yinqiao and Yangqiao^[11]. [The Acupoints for treating] water [disorders] are all located in various Phases and [the Acupoints for treating] heat [problems] are all located in Qi-Phase^[12]. There are two Acupoints located in Haiyan (lateral side of the knee) ^[13]. The major forbidden [Acupoint is Wuli (LI 13)]. Altogether there are three hundred and sixty-five Acupoints [mentioned above] which are all the regions that can be needled.”

58. 7 Huangdi said, “I have understood that the location of Acupoints is the place that can be needled. I’d like to know whether Sunluo (fine Collaterals) and Xigu (muscular convergence) also correspond to [the days in a year].”

58. 8 Qibo said, “Sunluo (fine Collateral) is connected with the three hundred and sixty-five Acupoints and corresponds to [the days in] a year. [The function of Sunluo (fine Collateral) is to eliminate special Xie (Evil) and smooth Rong (Nutrient-Qi) and Wei (Defensive-Qi). Stagnation of Rong (Nutrient-Qi) and Wei (Defensive-Qi) leads to dispersion of Wei (Nutrient-Qi) and ex-



【原文】

气，疾泻无怠，以通荣卫，见而泻之，无问所会。”

58.9 帝曰：“善。愿闻溪谷之会也。”

58.10 岐伯曰：“肉之大会为谷，肉之小会为溪，肉分之间，谿谷之会，以行荣卫，以会大气。邪溢气壅，脉热肉败，荣卫不行，必将为脓，内销骨髓，外破大腠，留于节凑，必将为败。积寒留舍，荣卫不居，卷肉缩筋，肘肘不得伸，内为骨痹，外为不仁，命曰不足，大寒留于谿谷也。谿谷三百六十五穴会，亦应一岁，其小痹淫溢，循脉往来，微针所及，与法相同。”

58.11 帝乃辟左右而起，再拜曰：“今日发蒙解惑，藏之金匱，

【今译】

迅速用泻法针刺，以通畅营卫。凡是见到有营卫稽留之处，即泻之，不必问其是否是穴会之处。”

58.9 黄帝说：“好。我还想听听溪谷交会的情况。”

58.10 岐伯说：“肌肉大的会合处叫谷，肌肉小的会合处叫溪。分肉之间，溪谷会合的部位，能通行营卫，会合宗气。若邪气溢满，正气壅滞，则脉热肉坏，营卫不能畅行，必将为脓，内则销烁骨髓，外则使大腠破损。若邪留连于关节肌腠，必使髓液溃而为脓，使筋骨败坏。若寒邪积留不去，营卫不能正常运行，致筋脉肌肉卷缩，肘肘不得伸展，在内则发生骨痹，在外则肌肤麻木不仁。这是不足的证候，由寒邪留连溪谷所致。溪谷与365穴相会，以应1岁。若是小痹，则邪气随脉往来，用微针即可治疗，方法与刺孙络相同。”

58.11 黄帝乃屏退左右，起身再拜说道：“你今日的讲解启发了我的愚昧，解除了我的疑惑，我把它藏于金匱之中，不敢轻易传授于



travasation of Rong (Nutrient-Qi). Loss of Qi and stagnation of blood result in external heat and internal shortage of Qi. [This problem should be treated] immediately [by needling the related region] with reducing techniques to promote the flow of Rong (Nutrient-Qi) and Wei (Defensive-Qi) no matter it is Acupoint or not.”

58. 9 Huangdi said, “Good. I’d like to know the convergence of Xigu (muscular convergence).”

58. 10 Qibo said, “The major convergence of muscles is called Gu and small convergence of muscles is called Xi. Rong (Nutrient-Qi) and Wei (Defensive-Qi) flow through Roufen (muscular interstices) and Xigu (muscular convergence) to meet with Daqi (Major-Qi)^[14]. Exuberance of Xie (Evil) and stagnation of Qi, feverishness of Channels and decay of muscles as well as stoppage of Rong (Nutrient-Qi) and Wei (Defensive-Qi) lead to suppuration, internal consumption of bone marrow and external erosion of large muscles. [If it] retains in the joints, it will surely causes decay [of sinews and bones]. Invasion and retention of cold results in abnormal flow of Rong (Nutrient-Qi) and Wei (Defensive-Qi), cramp of muscles, inability to extend the elbows, [eventually leading to] Gubi (Bi-Syndrome of bones) in the internal and numbness in the external. [This disorder] is called Insufficiency due to retention of great cold in Xigu (muscular convergence). Xigu (muscular convergence) corresponds to the three hundred and sixty-five Acupoints and [the days in] a year. Small Bi (Bi-Syndrome) is marked by retention of pathogenic factors [in the superficialities] and irregular pulse and can be treated by small needles with the same needling techniques.”

58. 11 Huangdi ordered the other companions to leave [the

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【原文】

不敢复出，乃藏之金兰之室，署曰《气穴所在》。”

58.12 岐伯曰：“孙络之脉别经者，其血盛而当泻者，亦三百六十五脉，并注于络，传注十二络脉，非独十四络脉也，内解泻于中者十脉。”

【今译】

人。”于是将它藏于金兰之室，题名叫做《气穴所在》。

58.12 岐伯说：“孙络之脉属于经脉支别，其血盛而当泻的，也是与365脉相同。若邪气侵入孙络，传于络脉，注于十二络脉，那就不单是十四络脉的范围了。若邪气从内解泻，可取五脏之经，左右共10脉以泻之。”



room], bowed again and said, "Your explanation has enlightened me and I will store [the book] in a golden cabinet and dare not show it to others." So Huangdi stored it in the Golden-Fragrant Room^[15] and named it *Qixue Suozai* (Location of Acupoints).

58. 12 Qibo said, "Sunluo (fine Collaterals) are the branches of Channels. [If] the blood in them is exuberant, [it] should be reduced. [The method] is the same as that for the three hundred and sixty-five Channels. [When pathogenic factors] invade the Collaterals, [they also] enter into the twelve Channels. [In this case, the pathogenic factors] not only affect the fourteen Channels, but also internally get into the ten Channels [of the five Zang-Organs]."

Notes:

[1] Shizhui (十椎) refers to Zhongshu (中樞, GV 7).

[2] Ma Shi (马蒔) in the Ming Dynasty said, "The posterior is the back and the anterior is the chest. The back pertains to Yin and the chest pertains to Yang. So the back and the chest are obliquely related to Yin and Yang as well as the right and the left."

[3] Quya (曲牙) is the ancient name for Jiache (颊车, ST 6).

[4] Jianjie is the ancient name for Jianjing (肩井, GB 21).

[5] This Acupoint is now called Shenque (神阙, CV 8).

[6] These twelve Acupoints include Shufu (俞府, KI 27), Yuzhong (臑中, KI 26), Shencang (神藏, KI 25), Lingxu (灵墟, KI 24), Shenfeng (神封, KI 23) and Bulang (步廊, KI 22) on both sides.

[7] These two Acupoints refer to Dazhu (大椎, BL 11).



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[8] These twelve Acupoints include Yunmen (云门, LU 2), Zhongfu (中府, LU 1), Zhourong (周荣, SP 20), Xiongxiang (胸乡, SP 19), Tianxi (天溪, SP 18) and Shidou (食窦, SP 17) on both sides.

[9] The location of Fenrou Acupoint is uncertain. According to Wang Bing (王冰), it is located 3 cun above the lateral malleolus and posterior to Juegu.

[10] These two Acupoints refer to Jiaoxin (交信, LI 8) and Fuyang (跗阳, BL 59).

[11] Yinqiao and Yangqiao refer to Zhaohai (照海, KI 16) and Shenmai (神脉, BL 62) Acupoints on both legs.

[12] Zhang Jiebin (张介宾) in the Ming Dynasty said, "Water pertains to Yin and usually flows in the muscular interstices. So the Acupoints located in Yin-Phase should be selected to treat water disorders. There are fifty-seven Acupoints for treating water disorders. Heat pertains to Yang and usually maintains in the Acupoints in which Qi accumulates. So the Acupoints located in Yang-Phase should be selected to treat heat problems. There are fifty-nine Acupoints for treating heat problems."

[13] There are different explanations about this Acupoint. *Leijing* (《类经》) says that it refers to Yangguan (阳关). Wu Kun (吴昆) and Zhang Zhicong (张志聪) believed that it referred to Yanglingquan (GB 34). Ma Shi (马蒔) and Gao Shizong (高士宗) suggested that it referred to Huantiao (GB 30).

[14] Ma Shi (马蒔) said that Daqi (大气 Major-Qi) referred to Zongqi (宗气, Thoracic-Qi).



[15] According to *Taisu* (《太素》), the Golden-Fragrant Room refers to the palace that stores books.



气府论篇第五十九

【原文】

59.1 足太阳脉气所发者七十八穴：两眉头各一，入发至项三寸半，傍五，相去三寸，其浮气在皮中者凡五行，行五，五五二十五，项中大筋两傍各一，风府两傍各一，挟脊以下至尻尾二十一节十五间各一，五脏之俞各五，六腑之俞各六，委中以下至足小指傍各六俞。

59.2 足少阳脉气所发者六十二穴：两角上各二，直目上发际内各五，耳前角上各一，耳前角下各一，锐发下各一，客主人各一，耳后陷中各一，下关各一，耳下牙车之后各一，缺盆各一，掖下三寸，胁

【今译】

59.1 足太阳经脉气所发的有 78 穴：两眉头各 1 穴，自眉头直上入发际至前顶穴，有神庭、上星、百会 3 穴，共长三寸半，其左右分次两行和外两行，共为 5 行，自中行至外两行相去各为 3 寸，其浮于头部的脉气，运行在头皮中的共有 5 行，即中行、次两行和外两行，每行 5 穴，共 5 行，五五 25 穴；下行至项中的大筋两旁左右各有 1 穴；在风府穴的两旁左右各有 1 穴；挟脊自上而下至尾骶，有 21 节，其中 15 个椎间左右各有 1 穴；五脏腧穴左右各有 1 穴；六腑腧穴左右各有 1 穴；自委中以下至足小趾旁左右各有 6 个腧穴。

59.2 足少阳经脉气所发的有 62 穴：头两角上各有 2 穴；两目瞳孔直上的发际内各有 5 穴；两耳前角上各有 1 穴；两耳前角下各有 1 穴；两耳前的锐发下各有 1 穴；上关左右各 1 穴；两耳后的陷凹中各有 1 穴；下关左右各有 1 穴；两耳下颊车之后各有 1 穴；缺盆左右各



Chapter 59

Qifu Lunpian: Discussion on Acupoints

59. 1 Qi from Foot-Taiyang Channel emits from seventy-eight Acupoints: one at each side of the eyebrows^[1]; from hairline to the nape, three and a half Cun in length, there are five [lines of Acupoints] and [the distance between the middle line and the lateral line] is three Cun. There are five lines [of Acupoints through which] Qi emerges from the scalp and [there are] five [Acupoints on each] line. Altogether there twenty-five Acupoints. Beside each side of the major sinew on the nape, there is one Acupoint^[2]; beside each side of Fengfu (CV 16) there is one Acupoint; beside each side and from the back to the sacrum, there are twenty-one vertebrae, among which there are fifteen intervertebral spaces, and beside each of which there is one Acupoint. There are five Acupoints for the Five Zang-Organs and six Acupoints for the Six Fu-Organs. From Weizhong (BL 40) to the small toe, there are six Acupoints on each side.

59. 2 Qi from Foot-Shaoyang Channel emits from sixty-two Acupoints: two at each forehead angle; five directly from above the eyes into the hairline; one anterior and superior to each ear; one anterior and inferior to each ear; one below the hair on the temples at each side; one at each side of Kezhuren (GB 3); one at the depression behind each ear; one at each side of Xiaguan (ST 7); one below each ear and behind Jiache (ST 6) at each side; one in supraclavicular fossa at each side; one at each side

【原文】

下至肘，八间各一，髀枢中傍各一，膝以下至足小指次指各六俞。

59.3 足阳明脉气所发者六十八穴：额颅发际傍各三，面颧骨空各一，大迎之骨空各一，人迎各一，缺盆外骨空各一，膺中骨间各一，侠鸠尾之外，当乳下三寸，侠胃脘各五，侠脐广三寸各三，下脐二寸侠之各三。气街动脉各一，伏菟上各一，三里以下至足中指各八俞，分之所在穴空。

59.4 手太阳脉气所发者三十六穴：目内眦各一，目外各一，颧骨下各一，耳郭上各一，耳中各一，巨骨穴各一，曲掖上骨穴各一，柱骨上陷者各一，上天窗四寸各一，肩解各一，肩解下三寸各一，肘以下至手小指本各六俞。

59.5 手阳明脉气所发者二十二穴：鼻空外廉、项上各二，大迎骨空各一，柱骨之会各一，髃骨之会各一，肘以下至手大指次指本各六俞。

【今译】

有1穴；腋下3寸，肘下至肘，左右各有1穴；髀枢中左右各1穴；膝以下至足小趾次趾各有6穴。

59.3 足阳明经脉气所发的有68穴；额颅发际旁各有3穴；颧骨骨空中间各有1穴；大迎穴在下颌角前之骨空陷中，左右各有1穴；人迎穴左右各有1穴；缺盆外的骨空陷中左右各有1穴；膺中的骨空间陷中左右各有1穴；侠鸠尾之外，乳下3寸，侠胃脘左右各有5穴；侠脐横开3寸左右各有3穴；脐下2寸，左右各有3穴；气冲在动脉跳动处，左右各1穴；在伏兔上左右各有1穴；足三里以下到足中趾，左右各有8个腧穴。以上每个穴都有它一定的空窍。

59.4 手太阳经脉气所发的有36穴；目内眦各有一穴；目外眦各有1穴；颧骨下各有1穴；耳郭上各有1穴；耳中各有1穴；巨骨穴左右各1；曲掖上各有1穴；柱骨上陷中各有1穴；；两天窗穴上4寸处各有1穴；肩解部各有1穴；肩解之下3寸处各有1穴；肘部以下至小指端的爪甲根部各有6穴。

59.5 手阳明经脉气所发的有22穴：鼻孔的外侧各有1穴；项上左右各有1穴；大迎穴在骨空中左右各有1穴；柱骨之会左右各有1穴；髃骨之会左右各有1穴；肘部以下至食指端的爪甲根部左右各有6穴。



three Cun below armpit to the hypochondrium; one at each side of Bishu (GB 30)^[3]; six at each from below the knee to the fourth toe.

59. 3 Qi from Foot-Yangming Channel emits from sixty-eight Acupoints: three beside the forehead and hairline at each side; one below the cheekbone at each side; one in the depression below Daying (ST 5) at each side; one at each side of Renying (ST 9); one in the depression outside supraclavicular fossa at each side; one in the depression at each side of the chest; five at each side of the stomach, lateral to Jiuwei (CV 15), three Cun below Rugen (ST 18); three at each side of the navel; three at each side three Cun below the navel; one at each side of Qijie (ST 30)^[4]; one at each side above Futu (ST 32); eight at each side from below Zusanli (ST 36) to the middle toe, each having its own location.

59. 4 Qi from Hand-Taiyin Channel emits from thirty-six Acupoints: one at the inner canthus at each side; one at the external canthus at each side; one below the cheekbone at each side; one above the auricle at each side; one at the center of the ear at each side; one at each side of Jugu (LI 16); one above Quye (SI 10)^[5] at each side; one in the depression above the spinal column at each side; one four Cun above Tianchuang (SI 16) at each side; one at Jianjie^[6]; one three Cun below Jianjie at each side; six from the elbow to the small finger.

59. 5 Qi from Hand-Yangming Channel emits from twenty-two Acupoints: two at each side of the nostril and the nape; one at Daying (ST 5) below the mandible at each side; one in the convergence of the spinal column at each side; one in the convergence of shoulder bone at each side; six from the elbow to the index finger.

【原文】

59.6 手少阳脉气所发者三十二穴：颞骨下各一，眉后各一，角上各一，下完骨后各一，项中足太阳之前各一，侠扶突各一，肩贞各一，肩贞下三寸分间各一，肘以下至手小指次指本各六俞。

59.7 督脉气所发者二十八穴：项中央二，发际后中八，面中三，大椎以下至尻尾及傍十五穴，至骶下凡二十一节，脊椎法也。任脉之气所发者二十八穴：喉中央二，膺中骨陷中各一，鸠尾下三寸，胃脘五寸，胃脘以下至横骨六寸半一，腹脉法也。下阴别一，目下各一，下唇一，断交一。

59.8 冲脉气所发者二十二穴：侠鸠尾外各半寸至脐寸一，侠脐下傍各五分至横骨寸一，腹脉法也。

【今译】

59.6 手少阳经脉气所发的有 32 穴：颞骨下各有 1 穴；眉后各有 1 穴；角上各有 1 穴；下完骨后下各有 1 穴；项中足太阳经之前各有 1 穴；侠扶突左右各有 1 穴；肩贞穴左右各 1；在肩贞穴之下 3 寸分肉之间各有 1 穴；肘部以下至手无名指之端爪甲根部各有 6 穴。

59.7 督脉之经气所发的有 28 穴：项中央有 2 穴；前后发际中行有 8 穴；面部的中央有 3 穴；大椎以下至尻尾及旁有 15 穴。从大椎至尾骨共 21 节，这是根据脊椎骨来计算穴位的方法。

任脉之经气所发的有 28 穴：喉中央有 2 穴；膺中骨陷中各有 1 穴；鸠尾下 3 寸是上脘穴，上脘穴至脐中是 5 寸，胃脘至横骨是六寸半，每寸 1 穴，共计 14 穴，这是腹部取穴的方法。前后阴之间有会阴穴；目下各有 1 穴；唇下有 1 穴；断交 1 穴。

59.8 冲脉之经气所发的有 22 穴：侠鸠尾旁开半寸向下至脐 1 寸 1 穴，左右共 12 穴；自脐旁开 5 分向下至横骨 1 寸 1 穴，左右共 10 穴。这是腹脉取穴的方法。



59. 6 Qi from Hand-Shaoyang emits from thirty-two Acupoints: one below the cheekbone at each side; one posterior to the eyebrows at each side; one above the ear at each side; one posterior to the ear and behind Wangu (GB 12) at each side; one anterior to the Foot-Taiyang Channel in the nape at both sides; one at each side of Futu (LI 18); one at each side of Jianzhen (SI 9); three at each side of both sides between the muscular interstice three Cun below Jianzhen (SI 9); six from the elbow to the fourth finger.

59. 7 Qi from Du Channel^[7] emits from twenty-eight Acupoints: two in the center of the nape; eight from the anterior hairline to the back; three in the center of the face; fifteen from Dazhui (GV 14) to the coccyx. [From Dazhui (GV 14)] to the sacrum, there are twenty-one vertebrae. [This is] the method [to calculate] vertebrae.

Qi from Ren Channel^[8] emits from twenty-eight Acupoints: two in the center of the throat; one in each of the depressions in the chest; [the length] below Jiuwei (CV 15) is three Cun, [the length of] the stomach is five Cun, [the length] below the stomach to Henggu (KI 11) is six and a half Cun, [each Cun has] one [Acupoint]. [This is] the method [to locate Acupoints on] the abdomen. Between the anus and genitals there is one [Acupoint]; below each eye there is one [Acupoint]; below the lower lip there is one [Acupoint]; [on the upper] gingiva, there is one [Acupoint].

59. 8 Qi from Chong Channel^[9] emits from twenty-two Acupoints: one along and half Cun lateral to Jiuwei (CV 15) and to the navel^[10], one Cun has one [Acupoint]; one five fen lateral to the navel and to Henggu (KI 11), one Cun has one [Acupoint]^[11]. [This is] the method [to locate Acupoints of] the Channels on the abdomen.

【原文】

59.9 足少阴舌下，厥阴毛中急脉各一，手少阴各一，阴阳跷各一，手足诸鱼际脉气所发者，凡三百六十五穴也。

【今译】

59.9 足少阴脉气所发的在舌下有两穴；厥阴在毛际中左右各有一急脉穴；心手少阴经左右各有1穴；阴跷、阳跷左右各1穴；手足的鱼际之处，是脉气所发的部位。以上共计365穴。



59.9 There is one [Acupoint] underneath the tongue [where Qi from] Foot-Shaoyin emits; there is one [Acupoint] in the middle of pubes [pertaining to Foot-] Jueyin; there is one [Acupoint] at each side of Hand-Shaoyin [Channel]; there is one [Acupoint] in Yinqiao and Yangqiao respectively; the thenar region is the place where Channel-Qi emits. Altogether there are three hundred and sixty-five Acupoints [mentioned above].

Notes:

[1] The Acupoint at each side of the eyebrows is Cuanzhu (BL 2).

[2] It refers to Tianzhu (天柱, BL 10).

[3] Bishu (髀枢) refers to Huantiao (环跳, GB 30).

[4] Qijie (气街) here means Qichong (气冲, ST 30).

[5] Quye (曲掖) refers to Naoshu (臑俞, SI 10).

[6] Jianjie (肩解) refers to the converging region of the scapula and the humerus.

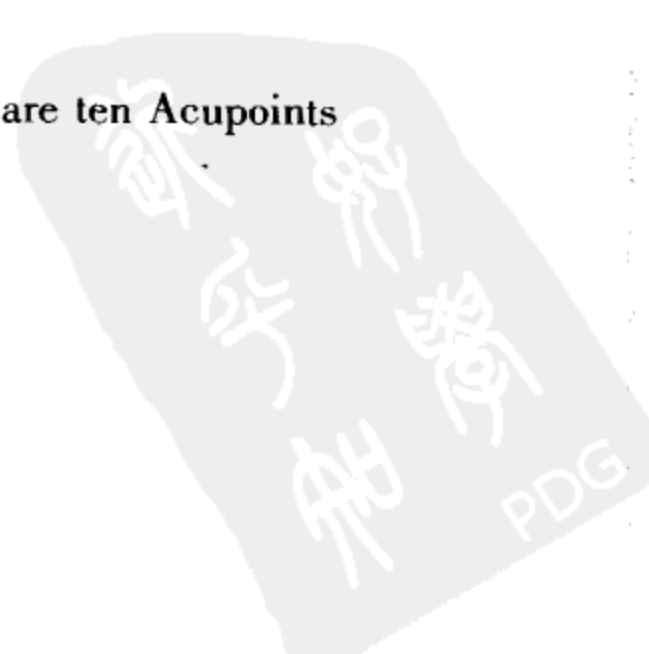
[7] In the international standardization of acupuncture nomenclature approved by WHO (World Health Organization), Du Channel (督脉) is translated into Governor Vessel.

[8] In the international standardization of acupuncture nomenclature approved by WHO (World Health Organization), Ren Channel (任脉) is translated into Conception Vessel.

[9] In the international standardization of acupuncture nomenclature approved by WHO (World Health Organization), Chong Channel (冲脉) is translated into Thoroughfare Vessel.

[10] From Jiuwei (鸠尾, CV 15) to the navel, there are twelve Acupoints located at both sides.

[11] From the navel to Henggu (横骨, KI 11) there are ten Acupoints at both sides.



卷第十六

骨空论篇第六十

【原文】

60.1 黄帝问曰：“余闻风者百病之始也，以针治之奈何？”

60.2 岐伯对曰：“风从外入，令人振寒，汗出头痛，身重恶寒，治在风府，调其阴阳，不足则补，有余则泻。”

大风颈项痛，刺风府，风府在上椎。大风汗出，灸谿谿，谿谿在背下侠脊傍三寸所，厌之，令病者呼谿谿，谿谿应手。

从风憎风，刺眉头。失枕在肩上横骨间。折使榆臂，齐肘正，灸脊中。眇络季肋引少腹而痛胀，刺谿谿。腰痛不可以转摇，急引阴卵，刺八髎与痛上，八髎在腰尻分间。鼠痿寒热，还刺寒府，寒府在

【今译】

60.1 黄帝问道：“我听说风邪导致百病，怎样用针刺来治疗呢？”

60.2 岐伯回答说：“风邪从外侵入，使人寒战、出汗、头痛、身重、怕冷。治疗时取风府穴，以调和阴阳。正气不足用补法，邪气有余用泻法。”

感受风邪较重而致颈项疼痛，刺风府穴。风府穴在项部的第一椎上。感受风邪较重而汗出，灸谿谿穴。谿谿穴在背部第六椎下旁开3寸处，用手指按压，使病人感觉疼痛而呼出谿谿之声，谿谿穴应手而动。

迎风怕风的病人，刺眉头攒竹穴。失枕，应取肩上横骨之间的穴位治疗。当使病人伸臂，取两肘尖相合正当脊部中央的部位，给以灸治。侠脊两旁之空软处的脉络季肋牵引少腹而痛，刺谿谿穴。腰痛而不可以转摇，痛而筋脉挛急，下引辜丸，刺八髎穴和疼痛的地方。八髎穴在腰尻骨间孔隙中。患了鼠痿，发寒热，刺寒府穴。寒府在膝外侧骨



Volume 16

Chapter 60

Gukong Lunpian: Discussion on Osseous Orifices

60. 1 Huangdi asked, "I have heard that wind causes hundreds of diseases. How to treat it with acupuncture?"

60. 2 Qibo answered, "External attack by wind causes chills, sweating, headache, heaviness of the body and aversion to cold. [Wind syndrome can be] treated by needling Fengfu (GV 16) to regulate Yin and Yang with strengthening [techniques if there is] Deficiency and reducing [techniques if there is] Excess."

"Violent wind [may cause] pain of the neck and nape [that can be treated by] needling Fengfu (GV 16) located above the first cervical vertebra. Sweating [due to attack of] great wind [can be treated by] moxibustion over Yixi (TE 17) located three Cun below the back and beside the spine^[1]. To press this Acupoint makes the patient utter [a cry sounded like the pronunciation of] Yixi. [The doctor then can feel that it] pulsates beneath the finger."

"[Disease due to] wind attack [with the symptom of] aversion to cold [can be treated by] needling eyebrows^[2]. Stiff neck [can be treated by selecting Acupoints] on the shoulder. Breaking pain [of the back and spine can be treated by] shaking the arms [of the patient] and moxibusting the region of the spine parallel to the elbow [when the arm is put beside the side of the body]."

"Lower abdominal pain and distension due to the Collaterals beside the spine [can be treated by] needling Yixi (BL 45)."

"Lumbago [that makes] it difficult to move [the waist] and

【原文】

附膝外解营。取膝上外者使之拜，取足心者使之跪。

任脉者，起于中极之下，以上毛际，循腹里上关元，至咽喉，上颐循面入目。冲脉者，起于气街，并少阴之经，侠脐上行，至胸中而散。任脉为病，男子内结七疝，女子带下瘕聚。冲脉为病，逆气里急。

督脉为病，脊强反折。督脉者，起于少腹以下骨中央，女子入系廷孔，其孔，溺孔之端也。其络循阴器合篡间，绕篡后，别绕臀，至少阴与巨阳中络者合，少阴上股内后廉，贯脊属肾，与太阳起于目内

【今译】

缝中。取膝上外侧的孔穴，要使患者作拜之势；取足心涌泉穴时，使患者作跪之势。

任脉起于中极穴的下面，上行至毛际，循腹部上关元穴到达咽喉，上行至颐，循面入目中。冲脉起于气街穴，与足少阴经相并行，侠脐上行，至胸中而散。任脉发生病变，在男子为腹内的7种疝病，在女子为带下和瘕聚病。冲脉发生病变，气逆上冲，腹中拘急疼痛。

督脉发生了病变，脊柱强硬反折。督脉起于小腹之下骨中央，在女子则入内系于廷孔。廷孔就是尿道的外端，其络脉循着阴户会合于会阴部，再分绕于肛门之后，别绕行臀部，至少阴经处，与足太阳经中的络脉相合。少阴经从股内后廉贯穿脊柱，连属于肾



involves the scrotum [if it is severe can be treated by] needling Baliao [Acupoints] and the tenderness. Baliao [Acupoints] are located in the eight sacral foramens. ”

“Scrofula due to Cold-Heat [attack can be treated by] needling Hanfu located in the space between the bones lateral to the knee. To locate [the Acupoints] superior and lateral to the knee, [the patient should] bend [the knee]; to locate [the Acupoints] in the sole, [the patient should] keep a kneeling position. ”

“The Ren Channel starts from below Zhongji (CV 3), runs upwards to the pubes, along the abdomen to Guanyuan (CV 4) and onto the throat. Then it moves upwards to the mandible and, along the face, enters the eyes. The Chong Channel starts from Qijie (ST 30)^[3], runs parallel to the Shaoyin [Channel], upwards beside the navel and onto the chest [where it] scatters. The diseases caused by [disorders of] the Ren Channel are seven kinds of hernia in men, leukorrhagia and abdominal mass in women. The diseases caused by [disorders of] Chong Channel are reverse flow of Qi and convulsive pain of abdomen. The disease caused by [disorders of] Du Channel is opisthotonus. ”

“The Du Channel starts from the center of the bone below the lower abdomen, connected in women with the urethral orifice through which urine is discharged. Its Collaterals run around the genitals and perineum, then turn to the posterior side of the perineum and the buttocks, converging with the Collaterals of Taiyang at Shaoyin [Channel]. With Shaoyin [Channel], they run upwards along the posterior border of the thigh, penetrating through the spine and connecting with the kidney. [Another Collateral] starts from the inner canthus with Taiyang [Channel], runs up-

【原文】

眦，上额交巅，上入络脑，还出别下项，循肩髃内，侠脊抵腰中，入循膂络肾。其男子循茎下至篡，与女子等。其少腹直上者，贯脐中央，上贯心入喉，上颐环唇，上系两目之下中央。此生病从少腹上冲心而痛，不得前后，为冲疝；其女子不孕，癥瘕遗溺嗑干。督脉生病，治督脉，治在骨上，甚者在脐下营。

其上气有音者治其喉中央，在缺盆中者，其病上冲喉者治其渐，渐者上侠颐也。蹇膝伸不屈治其犄。坐而膝痛治其机。立而暑解治其

【今译】

脏；与足太阳经起于目内眦，上行至额部，交会于巅顶，入内联络于脑，复出经项下行，循行于肩髃内，侠脊抵达腰中，入内循膂络于肾。在男子，则循阴茎，下至会阴，与女子相同。其从少腹直上的，穿过脐中央，上贯心脏，入于喉，上行到颐并环绕口唇，再上行系于两目之下。督脉发生病变，气从少腹上冲心而痛，不能大小便，称为冲疝，在女子，则不能怀孕，或小便不利、痔疾、遗尿、咽喉干燥等症。督脉生病治督脉，轻者治横骨上的曲骨穴，重者则治在脐下的阴交穴。

病人气逆而喘鸣有声的，治疗时取喉部中央的廉泉穴，缺盆中间的天突穴。病人气逆上冲于咽喉的，治疗取大迎穴，大迎穴在面部两旁侠颐处。行走困难，膝节能伸不能屈，治疗取股部的经穴。坐下而膝痛，治疗取环跳穴。站立时膝关节疼痛，治疗取其膝关节处的经穴。膝痛，疼痛牵引到拇趾，治疗取其膝弯处的委中穴。坐下而膝痛如有



wards to the forehead, converging over the vertex and entering into the brain. It then runs downwards and emerges from the nape. Along the inner side of the shoulder, it runs along the spine to the waist and connects with the kidney. In men, [the Du Channel] runs around the penis and perineum, similar to that in women. [The Channel that] runs directly upwards along the abdomen penetrates through the center of the navel and then through the heart, then running into the throat, up to the mandible and lips, and connected with the central regions below the eyes. The disease [caused by disorder of the Du Channel] is marked by pain [due to Qi] rushing upwards from the lower abdomen to the heart, difficulty in urination and defecation. [This disease is called] Chongshan (rushing hernia). [The diseases caused in] women are sterility, unsmooth urination, hemorrhoids, enuresis and dry throat. Diseases caused by Du Channel should be treated [by needling] the Du Channel. [Usually] Qugu (CV 2) is selected. If it is severe, Yinjiao (CV 7) below the navel can be selected.”

“Breath with sound due to adverse flow of Qi can be treated by needling the middle of the throat between supraclavicular fossae. Adverse flow of Qi into the throat can be treated [by needling] Jian [which refers to Daying (ST 5)] on the mandible.”

“Lameness and inflexibility of the knee can be treated [by needling] Jian^[4]. Pain of the knee in sitting can be treated [by needling] Ji^[5]. Pain [of the knee] as if the bones were separated in standing can be treated [by needling] Xieguan (the Acupoints around the knee). Knee pain involving the big toe can be treated [by needling] popliteal fossa. Pain of knee in sitting as if something were hidden in it can be treated [by needling] Guan^[6]. Difficulty to flex the knee due to pain can be treated [by needling



【原文】

骸关。膝痛，痛及拇指治其膈。坐而膝痛如物隐者治其关。膝痛不可屈伸治其背内。连骭若折，治阳明中俞髎。若别，治巨阳少阴荣。淫泆胫痠，不能久立，治少阳之维，在外踝上五寸。辅骨上，横骨下为捷，侠髌为机，膝解为骸关，侠膝之骨为连骸，骸下为辅，辅上为膈，膈上为关，头横骨为枕。

水俞五十七穴者，尻上五行，行五；伏菟上两行，行五，左右各一行，行五；踝上各一行，行六穴。髓空在脑后三分，在颅际锐骨之下，一在断基下，一在项后中复骨下，一在脊骨上空在风府上。脊骨

【今译】

东西隐伏其中的，治疗取承扶穴。膝病而不能屈伸活动，治疗取其背部足太阳经的俞穴。如疼痛牵引小腿如折，治疗取阳明经相应的腧穴；若膝痛如离股一般，取太阳经、少阴经的荣穴治疗。膝部酸痛无力，不能久立，治取少阳经之络，穴在外踝上5寸处。辅骨之上，横骨之下叫捷。侠髌两侧关节活动部位叫机。膝部的关节叫骸关。侠膝两旁的高骨叫连骸。连骸下面叫辅骨。辅骨上面是膈窝。膈上骨节活动处叫关。头后部的横骨叫枕骨。

治疗水病的俞穴有57个，尻以上有5行，每行5穴；伏菟之上有两行，每行5穴；左右各有1行，每行各5穴；足内踝上各1行，每行6穴。髓空在脑后3分处，在颅骨边缘锐骨的下面，一处在断基的下面，一处在项后正中的复骨下面，一处在脊骨上空、风府穴的上面。脊骨下空，在尻骨下面孔穴中。有数空在面部侠鼻两旁，或有骨空



the Acupoints on] the dorsum of foot. Pain of knee involving the tibia that appears like being broken can be treated [by needling] the Acupoints on Yangming [Channel]. Pain of the knee as if the tibia were separated can be treated [by needling] the Ying-Spring of the [Foot-]Taiyang and [Foot-]Shaoyin [Channels]. Flaccidity of the tibia and inability to stand for a longer time can be treated [by needling] Wei of Shaoyang^[7] located five Cun above the lateral [malleolus]. ”

“[The part of femur] above the fibula and below the pubic symphysis is called Jian; the articulation of the hip joint is called Ji; the articulation of knee joint is called Xieguan; the bones beside the knee joint is called Lianxie; [the bone] below Lianxie is called Fu (fibula); [the part] above the fibula is called Guo (popliteal fossa); [the articulation] above the popliteal fossa is called Guan; and the transverse bone of the head [above the nape] is called Zhen (occipital bone). ”

“There are fifty-seven Acupoints [for treating] water [diseases] . Above the sacral bone there are five lines [of Acupoints] and [there are] five [Acupoints on each] line. Above Futu (ST 32) there are two lines [of Acupoints] and [there are] five [Acupoints on each] line. Above each medial malleolus there is one line [of Acupoints] and [altogether there are] six [Acupoints]. Suikong (GV 16)^[8] is located three Fen posterior to the brain and below the occipital bone. One is below the median suture of the mandible, one is located posterior to the nape and below Fugu (the hidden bone)^[9], and one is located above Fengfu (GV 16)^[10] above the spine. The Acupoint below the spine is in the sacrum^[11] . There are several Acupoints located on the face and beside the nose or below the mouth and on the shoulders. The Acupoints on the shoulders are located lateral to the shoulders.



【原文】

下空，在尻骨下空。数髓空在面侠鼻，或骨空在口下当两肩。两髀骨空，在髀中之阳。臂骨空在臂阳，去踝四寸两骨空之间。股骨上空在股阳，出上膝四寸。髻骨空在辅骨之上端，股际骨空在毛中动下。尻骨空在髀骨之后，相去四寸。扁骨有渗理凑，无髓孔，易髓无空。

灸寒热之法，先灸项大椎，以年为壮数。次灸橛骨，以年为壮数。视背俞陷者灸之，举臂，肩上陷者灸之，两季肋之间灸之，外踝上绝骨之端灸之，足小指次指间灸之，膂下陷脉灸之，外踝后灸之，缺盆骨上切之坚痛如筋者灸之，膺中陷骨间灸之，掌束骨下灸之，脐下关元三寸灸之，毛际动脉灸之，膝下三寸分间灸之，足阳明跗上动脉

【今译】

在口唇下方与两肩相平的部位。两肩髀骨空在肩髀中的外侧。臂骨的骨空在前臂的外侧，离开手腕4寸，在两骨空之间。股骨上空在股骨外侧膝上4寸的地方。髻骨的骨空在辅骨的上端。股际的骨空在阴毛中的动脉下面。尻骨的骨空在髀骨的后面相去4寸的地方。扁骨有血脉渗灌的纹理，无髓孔，也没有骨空。

灸治寒热证的方法，先灸项部的大椎穴，根据病人年龄决定施灸的壮数；其次灸尾骨端的长强穴，也是以年龄作为施灸的壮数。观察背部有凹陷的地方用灸法，举臂肩上有凹陷的地方用灸法，两侧的季肋之间用灸法，足外踝上绝骨之端用灸法，足小趾与次趾之间用灸法，膂下凹陷处的经脉用灸法，外踝后方用灸法，缺盆骨上方按之坚痛如筋的地方用灸法，胸膺中的骨间凹陷处用灸法，手腕部的横骨下用灸法，脐下3寸的关元穴用灸法，阴毛边缘的动脉跳动处用灸法，膝下3寸的两筋间用灸法，足阳明经所行足跗上的动脉处用灸法，头巅顶上用灸法。被



The Acupoints on the arms are located lateral to the arms between the bones 4 Cun away from styloid process of ulna. The Acupoint on the femur is located on the lateral side of the femur, 4 Cun above the knee. The Acupoint on Henggu (tibia and fibula) is located on the upper of the fibula. The Acupoint on the femur is located below the artery in the pubic region. The Acupoint on the sacral bone is located 4 Cun posterior to the femur. The flat bone has the texture for infusing [blood vessels], so it does not have marrow and Acupoints.”

“The following are the methods for treating cold and febrile diseases with moxibustion: to apply moxibustion to Dazhui (GV 14) on the nape first and to decide the numb of Zhuang^[12] according to the age [of the patient]; then to moxibust Juegu (sacrum)^[13] and to decide the number of Zhuang according to the age [of the patient]; to moxibust the depression in the Acupoints on the back; to moxibust the depressions on the shoulders when the arms are lifted; to moxibust the region between the hypochondria; to moxibust Yangfu (GB 38) above the lateral malleolus; to moxibust [the Acupoint] between the small and fourth toes^[14]; to moxibust [Chengshan (BL 57) in] the depression below the calf; to moxibust [the Acupoint] posterior to the lateral malleolus^[15]; to moxibust the region as hard as tendon above the supraclavicular fossa; to moxibust the depression in the chest^[16]; to moxibust the depression posterior to the wrist^[17]; to moxibust Guanyuan (CV 4) three Cun below the navel; to moxibust the artery in the pubic region; to moxibust [the Acupoint between the muscles] three Cun below the knee; to moxibust the artery on the dorsum of foot^[18]; to moxibust the vertex^[19]; to moxibust the region bitten by dog for three Zhuang with the method for treating dog bite. There are twenty-nine regions [mentioned



【原文】

灸之，巛上一灸之。犬所啮之处灸之三壮，即以犬伤病法灸之。凡当灸二十九处，伤食灸之，不已者，必视其经之过于阳者，数刺其俞而药之。”

【今译】

犬咬伤的，在被咬处灸3壮，即按犬伤病法灸治。以上灸治寒热证的部位共29处。伤食的可用灸法，若病不愈，应观察其经脉过盛的地方，多刺其俞穴，同时再内服药物调治。”





above that] can be moxibusted [for treating cold and febrile diseases]. [Cold and febrile diseases due to] indigestion [also can be treated by] moxibustion. If it is ineffective, [the patient can be treated by] needling [the regions along the Channel with exuberant Yang] and drugs. ”

Notes:

[1] To be exact, this Acupoint is located three Cun lateral to the sixth spinal vertebra.

[2] Eyebrows here refers to Cuanzhu (攒竹, BL 2).

[3] See [4] in Chapter 59.

[4] Jian (犍) refers to the Acupoints on the Foot-Yangming Channel over the thigh.

[5] Ji (机) refers to Huantiao (环跳, GB 30).

[6] Guan (关) refers to Chengfu (承扶, BL 36).

[7] Wei (维) of Shaoyang refers to Guangming (光明, GB 37) which is the Luo-Connective Acupoint of the Foot-Shaoyang Channel.

[8] Suikong (髓空) refers to Fengfu (风府, GV 16). Ma Shi (马蒔) in the Ming Dynasty said, “Marrow must have an Acupoint which is located three Cun behind the brain. . . , i. e. Fengfu (风府, GV 16) which is located one Cun from the nape into the hairline.” From this part to the end of this paragraph, the original characters for Acupoint are Suikong (髓空), literally marrow hole, and Gukong (骨空), literally bone hole. Actually they all refer to the points that are used for performing acupuncture treatment. That is why they are all translated into Acupoint in this paragraph.

[9] Fugu (复骨) refers to vertebrae above the sixth cervical vertebra which is not quite visible. Here it refers to Yamen (哑门, GV 15).

[10] It refers to Naohu (脑户, GV 17).

[11] It refers to Changqiang (长强, GV 1).

[12] Zhuang (壮) is a unit used to calculate the number of cones used in moxibustion.

[13] It refers to Changqiang (长强, GV 1).

[14] It refers to Xiashi (侠溪, GB 43).

[15] It refers to Kunlun (昆仑, BL 60).

[16] It refers to Tiantu (天突, CV 22).

[17] It refers to Yangchi (阳池, TE 4).

[18] It refers to Chongyang (冲阳, ST 42).

[19] It refers to Baihui (百会, GV 20).



水热穴论篇第六十一

【原文】

61.1 黄帝问曰：“少阴何以主肾？肾何以主水？”

61.2 岐伯对曰：“肾者，至阴也，至阴者，盛水也。肺者，太阴也，少阴者，冬脉也，故其本在肾，其末在肺，皆积水也。”

61.3 帝曰：“肾何以能聚水而生病？”

61.4 岐伯曰：“肾者，胃之关也，关门不利，故聚水而从其类也。上下溢于皮肤，故为跗肿，跗肿者，聚水而生病也。”

61.5 帝曰：“诸水皆生于肾乎？”

61.6 岐伯曰：“肾者，牝脏也，地气上者属于肾，而生水液也，故曰至阴。勇而劳甚则肾汗出，肾汗出逢于风，内不得入于脏腑，外不得越于皮肤，客于玄府，行于皮里，传为跗肿，本之于肾，名曰风水。所谓玄府者，汗空也。”

61.7 帝曰：“水俞五十七处者，是何主也？”

【今译】

61.1 黄帝问道：“少阴为什么主肾？肾又为什么主水？”

61.2 岐伯回答说：“肾属于至阴之脏，阴属水，所以肾是主水的脏器。肺属于太阴。肾属于少阴，旺于冬令。所以诸水病，其本在肾，其标在肺，肺肾两脏都能积聚水液而为病。”

61.3 黄帝问道：“肾为什么能积聚水液而生病？”

61.4 岐伯回答说：“肾乃胃之关，关闭不利则水液停留相聚而生病。水液在人体上下泛滥于皮肤，所以形成浮肿。浮肿的成因，就是水液积聚而生的病。”

61.5 黄帝问道：“各种水病都是由于肾而生成的吗？”

61.6 岐伯回答说：“肾属阴脏，由下而上蒸腾的阴气属于肾，因而生成水液，所以叫做至阴。呈勇而劳力太过，则汗出于肾，出汗时感受风邪，汗孔骤闭，汗向内不能入于脏腑，向外也不得排泄于皮肤，于是停留在玄府之中，皮肤之内，形成浮肿。此病之本在于肾，病名叫风水。所谓玄府，就是汗孔。”

61.7 黄帝问道：“治疗水病的俞穴有 57 个，属何脏所主？”



Chapter 61

Shuire Xue Lunpian: Discussion on Water and Heat Diseases

61. 1 Huangdi asked, “Why Shaoyin governs the kidney and why the kidney governs water?”

61. 2 Qibo answered, “The kidney is Zhiyin (Supreme-Yin) and Zhiyin (Supreme-Yin) manages water. The lung is Taiyin and Shaoyin is winter-pulse. So the root [cause] is in the kidney and the secondary [cause] is in the lung. [The disorder of both the kidney and the lung] leads to retention of water.”

61. 3 Huangdi asked, “Why the kidney can accumulate water and cause diseases?”

61. 4 Qibo answered, “The kidney is the pass of the stomach. [If the kidney] fails to close properly, it accumulates water and causes extravasation [of water] in the skin, and therefore leading to dropsy. Dropsy is caused by accumulation of water.”

61. 5 Huangdi asked, “Are all water [diseases] caused by kidney [disorder]?”

61. 6 Qibo answered, “The kidney is a Yin-Organ and produces water and fluid. That is why it is called Zhiyin (Supreme-Yin). [If a man] parades his superiority and overstrains [himself], it induces sweating from the kidney. Invasion of wind during sweating cannot deepen into the Zangfu-Organs or get out of the skin, but maintains in the Xuanfu (sweat pores) and moves in the skin, eventually leading to dropsy. [Since] the root [cause of the dropsy] is in the kidney, it is called Fengshui (Wind-Water Syndrome). The so-called Xuanfu refers to the sweat pores.”

61. 7 Huangdi asked, “Which organ governs the fifty-seven Acupoints [for treating] water [diseases]?”



【原文】

61.8 岐伯曰：“肾俞五十七穴，积阴之所聚也，水所从出入也。尻上五行行五者，此肾俞，故水病下为跗肿，大腹，上为喘呼，不得卧者，标本俱病，故肺为喘呼，肾为水肿，肺为逆不得卧，分为相输，俱受者，水气之所留也。伏兔上各二行行五者，此肾之街也，三阴之所交结于脚也。踝上各一行行六者，此肾脉之下行也，名曰太冲。凡五十七穴者，皆脏之阴络，水之所客也。”

61.9 帝曰：“春取络脉分肉，何也？”

61.10 岐伯曰：“春者木始治，肝气始生，肝气急，其风疾，经脉常深，其气少，不能深入，故取络脉分肉间。”

61.11 帝曰：“夏取盛经分腠，何也？”

【今译】

61.8 岐伯回答说：“肾俞57穴，是阴气积聚的地方，也是水液出入的地方。尻骨之上有5行，每行5穴，五五25穴，这些是肾气所及的俞穴。所以水病表现在下部为浮肿、腹部胀大，在上部则为呼吸喘急、不能平卧，这是标本同病。所以肺病则呼吸喘急，肾病则水肿，肺病为气逆所迫，不得平卧；肺肾标本同病，水气相互输应，水气则稽留于皮肤之中。伏兔上方各有两行，每行5穴，是肾气循行的重要道路，也是足三阴经相交于足胫的通道。足内踝上方各有1行，每行6穴，这是肾脉下行的部分，名叫太冲。以上共57个穴位，都是脏的阴络，也是水液停聚的地方。”

61.9 黄帝问道：“春天针刺，取络脉分肉是什么道理呢？”

61.10 岐伯回答说：“春天是草木开始生发的季节，肝气开始发生，肝气性急，其变动如风一样迅疾，经脉藏于深部，其气尚微，不能深入经脉，所以只能浅刺。这就是取络脉分肉之间的缘故。”

61.11 黄帝问道：“夏天针刺，取盛经分腠是什么道理呢？”



61. 8 Qibo answered, "There are fifty-seven Acupoints connected with the kidney. [These Acupoints] are the regions where Yin accumulates and water flows by. Above the sacral bone there are five lines [of Acupoints] and [there are five Acupoints on] each line. [These are] the kidney Acupoints. So water diseases [are characterized by] dropsy of the abdomen in the lower, panting in the upper and difficulty to lie down, [which indicates] simultaneous disorder of both the Biao and Ben^[1]. The disorder of the lung causes panting and the disorder of the kidney causes dropsy. [If] the lung [is pressed by] adverse flow [of Water-Qi], [the patient] cannot lie down. Simultaneous involvement of the lung and the kidney affects each other and leads to accumulation of Shuiqi (Water-Qi) [in the skin]. Above Futu (ST 32) there are two lines [of Acupoints] and [on each line there are] five [Acupoints] which are the pathways of the kidney and the three Yin [Channels] that converge over the foot. Above the medial malleolus there is one line on which there are six [Acupoints] that make up the lower part of the kidney Channel known as Taichong (LR 3). The fifty-seven Acupoints mentioned above are all connected with the Yin-Collaterals of the Zang-Organs and are the places where water accumulates."

61. 9 Huangdi asked, "Why Fenrou^[2] is selected [to needle] in spring?"

61. 10 Qibo answered, "In spring, Wood begins to become predominant and Ganqi (Liver-Qi) begins to generate. Ganqi (Liver-Qi) is swift [in nature] and the Channels maintain deep [inside the body]. [At this period of time,] Qi [of Wood] is still weak and cannot penetrate deep. That is why [the Acupoints located] between muscles and on the Collaterals should be selected [for needling]."

61. 11 Huangdi asked, "Why Fencou (space between muscular layers) on the predominant Channel is selected in summer?"



【原文】

61.12 岐伯曰：“夏者火始治，心气始长，脉瘦气弱，阳气留溢，热熏分腠，内至于经，故取盛经分腠，绝肤而病去者，邪居浅也。所谓盛经者，阳脉也。”

61.13 帝曰：“秋取经俞，何也？”

61.14 岐伯曰：“秋者金始治，肺将收杀，金将胜火，阳气在合，阴气初胜，湿气及体，阴气未盛，未能深入，故取俞以泻阴邪，取合以虚阳邪，阳气始衰，故取于合。”

61.15 帝曰：“冬取井荣，何也？”

61.16 岐伯曰：“冬者水始治，肾方闭，阳气衰少，阴气坚盛，巨阳伏沉，阳脉乃去，故取井以下阴逆，取荣以实阳气。故曰：冬取井荣，春不鼽衄。此之谓也。”

【今译】

61.12 岐伯回答说：“夏天火气当令，心气开始旺盛，脉瘦气弱，而阳气充溢，热气熏蒸于分肉腠理，向内入于经脉，所以针刺应当取盛经分腠。针刺只要透过皮肤病就可痊愈，是因为邪气居于浅表部位的缘故。所谓盛经，是指阳脉。”

61.13 黄帝问道：“秋天针刺，取经穴和俞穴是什么道理呢？”

61.14 岐伯说：“秋天金气当令，肺气开始收敛肃杀，金将胜火，阳气在经脉的合穴。阴气初生，遇湿邪侵犯人体，但阴气未盛，不能深入，所以针刺取俞穴以泻阴邪，取合穴以泻阳邪。由于阳气初衰，所以要取合穴。”

61.15 黄帝问道：“冬天针刺，取井穴和荣穴，是什么道理呢？”

61.16 岐伯回答说：“冬天水气开始当令，肾气开始闭藏，阳气已经衰少，阴气更加坚盛，太阳之气伏沉于里，阳脉也相随沉伏，所以取井穴以降阴气之上逆，取荣穴以补阳气之不足。所以说冬季取井穴荣穴，春天就不患鼻塞和鼻出血，就是这个道理。”



61. 12 Qibo answered, "In summer, Fire begins to become dominant and Xinqi (Heart-Qi) begins to become exuberant. [At this period of time,] the Channels are thin and Qi is weak. But [the Channels] are full of Yangqi and Heat fumigates the Fencou and gets into the Channels. That is why Fencou on the predominant Channel is selected. The disease is cured [when the needle is inserted through] the skin because Xie (Evil) is in the superficial region. The so-called predominant Channel refers to Yang Channel."

61. 13 Huangdi asked, "Why Jing-Well [Acupoint] is selected in autumn?"

61. 14 Qibo answered, "In autumn, Metal begins to become dominant and the lung is going to restrain. [This is a period in which] Metal is about to dominate over Fire, Yangqi enters into He-Sea [Acupoint] of the Channel, Yinqi begins to appear, Shiqi (Damp-Qi) begins to attack the body, but Yinqi is still not predominant and cannot penetrate deep [into the body]. That is why Shu-Stream [Acupoint] is selected to reduce Xie (Evil), He-Sea [Acupoint] is selected to reduce Yang-Xie (Yang-Evil). [Since] Yangqi just begins to decline, He-Sea [Acupoint] is selected."

61. 15 Huangdi asked, "Why Jing-Well and Ying-Spring [Acupoints] are selected in winter?"

61. 16 Qibo answered, "In winter, Water begins to become dominant and the kidney begins to close up. [At this period of time,] Yangqi declines, Yinqi predominates, Juyang (Taiyang) sinks and Yang Channels go into hiding. That is why Jing-Well [Acupoint] is selected to deal with adverse flow of Yin and Ying-Spring [Acupoint] is selected to supplement Yangqi. That is why it is said that 'selection of Jing-Well and Ying-Spring [Acupoints for needling] in winter will prevent nosebleed in spring.'"

【原文】

61.17 帝曰：“夫子言治热病五十九俞，余论其意，未能领别其处，愿闻其处，因闻其意。”

61.18 岐伯曰：“头上五行行五者，以越诸阳之热逆也；大杼、膺俞、缺盆、背俞，此八者，以泻胸中之热也；气街、三里、巨虚上下廉，此八者，以泻胃中之热也；云门、髃骨、委中、髓空，此八者，以泻四肢之热也；五脏俞傍五，此十者，以泻五脏之热也。凡此五十九穴者，皆热之左右也。”

61.19 帝曰：“人伤于寒而传为热，何也？”

61.20 岐伯曰：“夫寒盛则生热也。”

【今译】

61.17 黄帝问道：“先生说过治疗热病的59个穴，我已基本知道了，但还不清楚其具体部位，请告诉我它们的部位和治疗作用是什么。”

61.18 岐伯回答说：“头上有5行，每行5穴，能泄越诸阳经上逆的热邪。大杼、膺俞、缺盆、背俞这8个穴位，可以泻除胸中的热邪。气街、三里、上巨虚和下巨虚这8个穴位，可以泻胃中的热邪。云门、髃骨、委中、髓空这8个穴位，可以泻四肢的热邪。五脏的俞穴两旁有5穴，这10个穴位可以泻五脏的热邪。以上59个穴位，都是治疗热病的俞穴。”

61.19 黄帝问道：“人感受了寒邪反而会传变为热病，这是什么原因呢？”

61.20 岐伯回答说：“寒邪盛极，就会郁而发热。”



61. 17 Huangdi said, "I have understood the fifty-nine Acupoints that you have explained for treating febrile diseases. But I don't know their locations. I'd like to know their exact locations and the reasons [why they can be needed to treat febrile diseases]."

61. 18 Qibo answered, "There are five lines [of Acupoints] on the head and [on each line there are] five [Acupoints that can be used] to reduce adverse movement of Heat in the Yang Channels. Dazhu (BL 11), Yingshu (LU 1)^[3], Quepen (ST 12), and Beishu (BL 12)^[4], altogether eight at both sides, can be used to reduce Heat in the chest. Qijie^[5], Sanli (ST 36)^[6], Shangjuxu (ST 37) and Xiajuxu (ST 39), altogether eight at both sides, are used to reduce Heat in the stomach. Yunmen (LU 2), Yugu (LI 15)^[7], Weizhong (BL 40) and Suikong (KI 11)^[8], altogether eight at both sides, are used to reduce Heat in the four limbs. Beside the Shu-Acupoints of the Five Zang-Organs there are five Acupoints, altogether ten at both sides, are used to reduce Heat in the Five Zang-Organs. The fifty-nine Acupoints [mentioned above] are the key ones located at both sides for treating febrile diseases."

61. 19 Huangdi asked, "Why cold attack leads to febrile diseases?"

61. 20 Qibo answered, "Because excessive cold turns into heat."

Notes:

[1] See [15] in Chapter 13.

[2] Fenrou (分肉) means three different things, i. e., ① muscle; ② flesh adherent to the bone; and ③ boundary between muscles or muscular layers.

[3] Yingshu (膺俞) refers to Zhongfu (中府, LU 1).

[4] Beishu (背俞) refers to Fengmen (风门, BL 12).

[5] See [4] in Chapter 59.

[6] Sanli (三里) here refers to Zusanli (足三里, ST 36).

[7] Yugu (髃骨) refers to Jianyu (肩髃, LI 15).

[8] Suikong (髓空) refers to Henggu (横骨, KI 11).

欽定四庫全書
PDG

卷第十七

调经论篇第六十二

【原文】

62.1 黄帝问曰：“余闻刺法言，有余泻之，不足补之，何谓有余？何谓不足？”

62.2 岐伯对曰：“有余有五，不足亦有五，帝欲何问？”

62.3 帝曰：“愿尽闻之。”

62.4 岐伯曰：“神有余有不足，气有余有不足，血有余有不足，形有余有不足，志有余有不足，凡此十者，其气不等也。”

62.5 帝曰：“人有精气津液，四支、九窍、五脏十六部、三百六十五节，乃生百病，百病之生，皆有虚实。今夫子乃言有余有五，不足亦有五，何以生之乎？”

【今译】

62.1 黄帝问道：“我听《刺法》上说，有余的用泻法，不足的用补法。但怎样是有余，怎样是不足呢？”

62.2 岐伯回答说：“有余的有5种，不足的也有5种，陛下要问的是哪一种呢？”

62.3 黄帝说：“我希望你能全部讲给我听。”

62.4 岐伯说：“神有余，有不足；气有余，有不足；血有余，有不足；形有余，有不足；志有余，有不足。凡此10种，其气各不相等。”

62.5 黄帝说：“人有精、气、津液、四肢、九窍、五脏、十六部、三百六十五节，而发生百病。但百病的发生，都有虚实的不同。现在先生说有余的有五种，不足的也有5种，是怎样发生的呢？”



Chapter 62

Tiaojing Lunpian: Discussion on the Regulation of Channels

62. 1 Huangdi asked, “I have heard that [the book named] *Needling Techniques* says that Youyu (Surplus) should be reduced and Buzu (Insufficiency) should be supplemented. What is Surplus and what is Insufficiency?”

62. 2 Qibo answered, “There are five states of Surplus and five states of Insufficiency. What kind [of Excess and Insufficiency] do Your Majesty want to know?”

62. 3 Huangdi said, “I’d like to know all [the states of Excess and Insufficiency].”

62. 4 Qibo answered, “Shen (spirit) is sometimes in Surplus and sometimes in Insufficiency; Qi is sometimes in Surplus and sometimes in Insufficiency; blood is sometimes in Surplus and sometimes in Insufficiency; Xing (the physical build) is sometimes in Surplus and sometimes in Insufficiency; and Zhi (emotion or will) is sometimes in Surplus and sometimes in Insufficiency. Qi in these ten cases is different.”

62. 5 Huangdi said, “In the human body, there exist Jing (Essence), Qi, Jinye (body fluid), four limbs, nine orifices, Five Zang-Organs, sixteen parts^[1], three hundred and sixty-five joints. For this reason, [the body] may have various diseases that are either Xu (Deficiency) or Shi (Excess) [in nature]. Just now you have mentioned that there are five states of Surplus and five states of Insufficiency. How do they occur?”



【原文】

62.6 岐伯曰：“皆生于五脏也。夫心藏神，肺藏气，肝藏血，脾藏肉，肾藏志，而此成形。志意通，内连骨髓，而成身形五脏。五脏之道，皆出于经隧，以行血气，血气不和，百病乃变化而生，是故守经隧焉。”

62.7 帝曰：“神有余不足何如？”

62.8 岐伯曰：“神有余则笑不休，神不足则悲。血气未并，五脏安定，邪客于形，洒淅起于毫毛，未入于经络也，故命曰神之微。”

62.9 帝曰：“补泻奈何？”

62.10 岐伯曰：“神有余，则泻其小络之血，出血勿之深斥，无中其大经，神气乃平。神不足者，视其虚络，按而致之，刺而

【今译】

62.6 岐伯回答说：“五种有余不足，都生于五脏。心藏神，肺藏气，肝藏血，脾藏肉，肾藏志，这就形成了人的形体。志意通达，与内在的骨髓相联系，才能使身形与五脏成为一个整体。五脏相互联系的道路都是经脉，通过经脉运行血气，血气不和，就会变化而发生各种疾病。所以诊断和治疗均以经脉为依据。”

62.7 黄帝问道：“神有余和神不足会出现什么症状呢？”

62.8 岐伯回答说：“神有余则喜笑不止，神不足则悲哀。若病邪尚未与气血相并，五脏安定，此时邪气仅客于形体之表，病人觉得寒栗起于毫毛，尚未侵入经络，乃属神病微邪，所以叫做神之微。”

62.9 黄帝问道：“怎样进行补泻呢？”

62.10 岐伯回答说：“神有余则刺其小络使之出血，但不要深推其针，不要刺中大经脉。那么神气自会平复。神不足，应在其虚络处，先用手按摩，并以针刺之，以疏利其气血，但不要出血，不使气



62. 6 Qibo answered, “[All of them] occur in the Five Zang-Organs, among which the heart stores Shen (Spirit), the lung stores Qi, the liver stores blood, the spleen stores muscles and the kidney store Zhi (emotion). [Shen (Spirit), Qi, blood, muscles and Zhi (emotion)] have made up the human body. Only when emotions are freely expressed and internally connected with bone marrow can the physical build and the Five Zang-Organs promote each other. The pathways of the Five Zang-Organs are all connected with the Channels in which Qi and blood circulate. Disharmony between Qi and blood causes all kinds of diseases. So [it is important] to keep the Channels unobstructed.”

62. 7 Huangdi asked, “What are the manifestations of Surplus and Insufficiency of Shen (Spirit)?”

62. 8 Qibo answered, “Surplus of Shen (Spirit) is characterized by incessant laughing, and Insufficiency of Shen (Spirit) is marked by sorrow. Before blood and Qi merge with each other and when the Five Zang-Organs are stabilized, attack of Xie (Evil) on the body [makes the patient feel] chilly over the surface of the body. [But it] has not entered the Channels. That is why it is called slight [disorder of] Shen (Spirit).”

62. 9 Huangdi asked, “How to [deal with it with] strengthening and reducing techniques?”

62. 10 Qibo answered, “[To deal with] Surplus of Shen (Spirit), the small Collaterals [are needled] to let out blood. [Care should be taken] not to insert the needles deep, not to puncture the large Channels. [With such a treatment,] Shenqi (Spirit-Qi) will be harmonized naturally. [To deal with] Insufficiency of Shen (Spirit), the weak Collaterals are pressed to enrich [Qi] and then needled to promote [the flow of Qi and blood].

【原文】

利之，无出其血，无泄其气，以通其经，神气乃平。”

62. 11 帝曰：“刺微奈何？”

62. 12 岐伯曰：“按摩勿释，著针勿斥，移气于不足，神气乃得复。”

62. 13 帝曰：“善。有余不足奈何？”

62. 14 岐伯曰：“气有余则喘咳上气，不足则息利少气。血气未并，五脏安定，皮肤微病，命曰白气微泄。”

62. 15 帝曰：“补泻奈何？”

62. 16 岐伯曰：“气有余，则泻其经隧，无伤其经，无出其血，无泄其气。不足，则补其经隧，无出其气。”

62. 17 帝曰：“刺微奈何？”

62. 18 岐伯曰：“按摩勿释，出针视之，曰我将深之，适人必革，精气

【今译】

外泄，只通其经，神气即可平复。”

62. 11 黄帝问道：“怎样刺微邪呢？”

62. 12 岐伯回答说：“按摩的时间要长一些，针刺时不要太深，使气移于不足之处，神气就可以恢复。”

62. 13 黄帝说：“好。气有余和气不足会出现什么症状呢？”

62. 14 岐伯回答说：“气有余则喘咳气上逆，气不足则呼吸虽然通利，但气息短少。若邪气尚未与气血相并，五脏安定，皮肤微病，病情尚轻，叫做白气微泄。”

62. 15 黄帝问道：“怎样进行补泻呢？”

62. 16 岐伯回答说：“气有余则泻其经隧，但不要伤其经脉，不要使之出血，不要使其气泄。气不足则补其经隧，不要使其出气。”

62. 17 黄帝问道：“怎样刺其微邪呢？”

62. 18 岐伯回答说：“按摩的时间要长一些，然后拿出针来给病人看，并说：‘我要深刺’。但刚进针时一定得改而浅刺，这样可使其精气深



[Care should be taken] not to let out blood and Qi so as to keep the Channels unobstructed. [With such a treatment,] Shenqi (Spirit-Qi) will be harmonized naturally.”

62. 11 Huangdi asked, “How to do needling [in dealing with] slight Xie (Evil)?”

62. 12 Qibo answered, “Massage should be performed for a longer period of time and the needle should not be inserted too deep so as to drive Qi to the place where it is insufficient. [With such a treatment,] Shenqi (Spirit-Qi) will be normalized.”

62. 13 Huangdi said, “Good! What are the manifestations of Surplus and Insufficiency of Qi?”

62. 14 Qibo answered, “Surplus of Qi leads to panting and adverse flow of Qi while Insufficiency of Qi leads to shortness of breath though respiration is smooth. Before blood and Qi merge with each other and when the Five Zang-Organs are stabilized, attack of Xie (Evil) on the skin causes slight skin disease known as slight leakage of Baiqi (White-Qi)^[2].”

62. 15 Huangdi asked, “How to [deal with it with] strengthening and reducing techniques?”

62. 16 Qibo answered, “[To deal with] Surplus of Qi, the related Channel [is needled with] reducing techniques. [Care should be taken] not to impair the Channel and not to let out blood and Qi. [To deal with] Insufficiency of Qi, the related Channel [is needled with] strengthening techniques. [Care should be taken] not to let out Qi.”

62. 17 Huangdi asked, “How to do needling [in dealing with] slight Xie (Evil)?”

62. 18 Qibo answered, “Massage should be performed for a



【原文】

自伏，邪气散乱，无所休息，气泄腠理，真气乃相得。”

62.19 帝曰：“善。血有余不足奈何？”

62.20 岐伯曰：“血有余则怒，不足则恐。血气未并，五脏安定，孙络水溢，则经有留血。”

62.21 帝曰：“补泻奈何？”

62.22 岐伯曰：“血有余，则泻其盛经出其血。不足，则视其虚经内针其脉中，久留而视；脉大，疾出其针，无令血泄。”

62.23 帝曰：“刺留血奈何？”

62.24 岐伯曰：“视其血络，刺出其血，无令恶血得入于经，以成其疾。”

62.25 帝曰：“善。形有余不足奈何？”

【今译】

注于内，邪气散乱于外，无所留止，邪气从腠理外泄，真气则恢复正常。”

62.19 黄帝说：“好。血有余和不足会出现什么症状呢？”

62.20 岐伯回答说：“血有余则发怒，血不足则恐惧。若邪气尚未与气血相并，五脏安定，孙络邪盛外溢，经脉就会有血液留滞。”

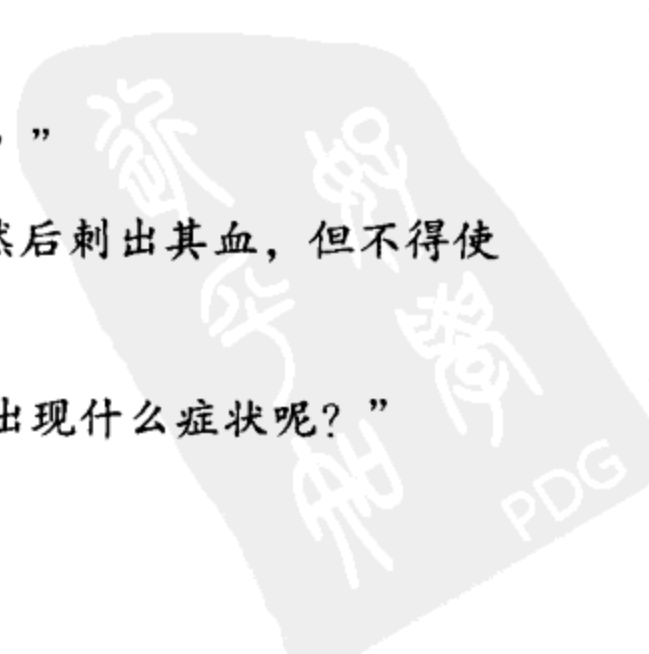
62.21 黄帝问道：“怎样进行补泻呢？”

62.22 岐伯回答说：“血有余则泻其充盛的经脉，以出其血。血不足则应察其经脉之虚者补之，刺中其经脉后，久留其针并留意观察，待脉转大时，迅速出针，不要使其出血。”

62.23 黄帝问道：“刺留血时应当怎样呢？”

62.24 岐伯回答说：“首先诊察其血络，然后刺出其血，但不得使恶血入于经脉，以形成其他疾病。”

62.25 黄帝说：“好。形有余和形不足会出现什么症状呢？”





longer period of time. Then the needle is taken out and shown [to the patient], saying ‘I will insert it deep [into your body]’ .” Actually the needle is not inserted deep. [Such a treatment will] keep Jingqi (Essence-Qi) deep [in the body], dissipate Xieqi (Evil-Qi) and drive Xieqi out of the body through Couli (muscular interstice). [With such a treatment,] Zhenqi (Genuine-Qi) will be restored naturally.”

62. 19 Huangdi said, “Good! What are the manifestations of Surplus and Insufficiency of blood?”

62. 20 Qibo answered, “Surplus of blood leads to rage while Insufficiency of blood results in fear. Before blood and Qi merge with each other and when the Five Zang-Organs are stabilized, [attack of Xie (Evil)] leads to overflow of the fine Collaterals and stagnation of blood in the Channels.”

62. 21 Huangdi asked, “How to [deal with it with] strengthening and reducing techniques?”

62. 22 Qibo answered, “[To deal with] Surplus of blood, the related Channel with full blood [is needled] to let out blood. [To deal with] Insufficiency of blood, the deficient Channel is needled [with strengthening techniques]. [After insertion, the needle] is retained for a longer period of time with careful observation. When the Channel is dilated, [the needle] is withdrawn immediately without letting out blood.”

62. 23 Huangdi asked, “How to needle [the Collaterals with] stagnation of blood?”

62. 24 Qibo answered, “[First] find stagnation of blood in the Collaterals, [then] puncture it to let out blood so as to prevent stagnant blood from entering the Channels and causing diseases.”

62. 25 Huangdi said, “Good. What are the manifestations of Surplus and Insufficiency of physical build?”



【原文】

62.26 岐伯曰：“形有余则腹胀、泾溲不利，不足则四支不用。血气未并，五脏安定，肌肉蠕动，命曰微风。”

62.27 帝曰：“补泻奈何？”

62.28 岐伯曰：“形有余则泻其阳经，不足则补其阳络。”

62.29 帝曰：“刺微奈何？”

62.30 岐伯曰：“取分肉间，无中其经，无伤其络，卫气得复，邪气乃索。”

62.31 帝曰：“善。志有余不足奈何？”

62.32 岐伯曰：“志有余则腹胀飧泄，不足则厥。血气未并，五脏安定，骨节有动。”

62.33 帝曰：“补泻奈何？”

【今译】

62.26 岐伯回答说：“形有余则腹胀满，大小便不利，形不足则四肢活动不利。若邪气尚未与气血相并，五脏安定，仅是肌肉有蠕动的感觉，这叫做微风。”

62.27 黄帝问道：“怎样进行补泻呢？”

62.28 岐伯回答说：“形有余则泻足阳明的经脉，形不足则补足阳明的络脉。”

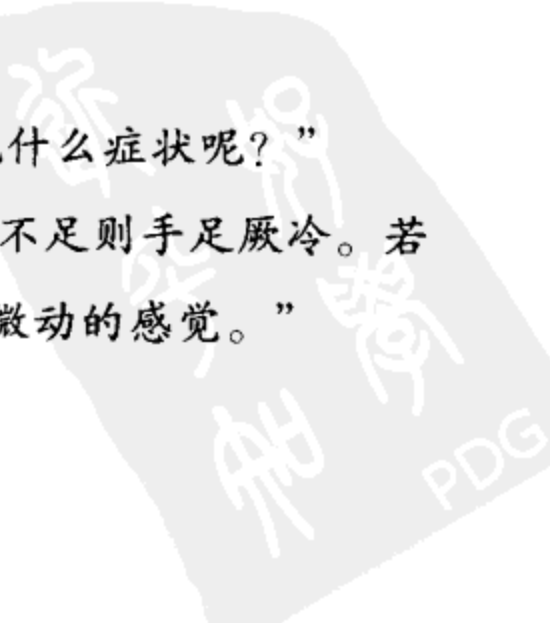
62.29 黄帝问道：“怎样刺微风呢？”

62.30 岐伯回答说：“刺其分肉之间，不要刺中经脉，不要伤其络脉，使卫气得以恢复，那么邪气就消散了。”

62.31 黄帝说：“好。志有余和志不足会出现什么症状呢？”

62.32 岐伯回答说：“志有余则腹胀飧泄，志不足则手足厥冷。若邪气尚未与气血相并，五脏安定，只是骨节间有微动的感觉。”

62.33 黄帝问道：“怎样进行补泻呢？”





62. 26 Qibo answered, "Surplus of physical build leads to abdominal distension and unsmooth urination and defecation, while Insufficiency of physical build results in weakness of the four limbs. Before blood and Qi merge with each other and when the Five Zang-Organs are stabilized, [attack by Xie (Evil)] leads to peristalsis of muscles known as Slight-Wind."

62. 27 Huangdi asked, "How to [deal with it with] strengthening and reducing techniques?"

62. 28 Qibo answered, "[To deal with] Surplus of physical build, the Yang-Channel [is needled with] reducing techniques. [To deal with] Insufficiency of physical build, the Yang-Collateral [is needled with] strengthening techniques."

62. 29 Huangdi asked, "How to needle Slight-Wind [syndrome]?"

62. 30 Qibo answered, "Fenrou⁽³⁾ is selected [for needling]. [Care should be taken] not to puncture the Channel and not to impair the Collaterals. [With such a treatment,] Weiqi (Defensive-Qi) can be restored and Xieqi (Evil-Qi) can be dissipated."

62. 31 Huangdi said, "Good! What are the manifestations of Surplus and Insufficiency of Zhi (emotions)?"

62. 32 Qibo answered, "Surplus of Zhi (emotions) leads to abdominal distension and Sunxie (diarrhea with indigested food in it) while Insufficiency of Zhi (emotions) results in Jue (coldness of hands and feet). Before blood and Qi merge with each other and when the Five Zang-Organs are stabilized, [attack of Xie (Evil) on the bones makes] the bones tremor."

62. 33 Huangdi asked, "How [to deal with it with] strengthening and reducing techniques?"



【原文】

62.34 岐伯曰：“志有余则泻然筋血者，不足则补其复溜。”

62.35 帝曰：“刺未并奈何？”

62.36 岐伯曰：“即取之，无中其经，邪所乃能立虚。”

62.37 帝曰：“善。余已闻虚之形，不知其何以生？”

62.38 岐伯曰：“气血以并，阴阳相倾，气乱于卫，血逆于经，血气离居，一实一虚。血并于阴，气并于阳，故为惊狂；血并于阳，气并于阴，乃为炅中；血并于上，气并于下，心烦惋善怒；血并于下，气并于上，乱而喜忘。”

62.39 帝曰：“血并于阴，气并于阳，如是血气离居，何者为实？何者为虚？”

【今译】

62.34 岐伯回答说：“志有余则泻然谷下筋以出其血，志不足则补复溜穴。”

62.35 黄帝问道：“当邪气尚未与气血相并时，应当怎样刺呢？”

62.36 岐伯回答说：“应刺骨节鼓动处，但不要刺中其经脉，邪气便会马上除去。”

62.37 黄帝说：“好。虚实症状我已经知道了，但还不了解其原因。”

62.38 岐伯回答说：“虚实的发生，是由于邪气与气血相并，阴阳间失去协调而有所偏倾，致气乱于卫分，血逆于经络，血气各离其本位，就形成一虚一实的现象。如血并于阴，气并于阳，则发生惊狂；血并于阳，气并于阴，则发生热中；血并于上，气并于下，则发生心中烦闷、易怒；血并于下，气并于上，则发生气乱、善忘。”

62.39 黄帝问道：“血并于阴，气并于阳，像这样血气偏离本位的情况，怎样是实，怎样是虚呢？”



62. 34 Qibo answered, “[To deal with] Surplus of Zhi (emotions), the sinew below Rangu (KI 2) [is needled with] reducing techniques to let out blood. [To deal with] Insufficiency [of Zhi (emotions)], Fulu (KI 7) [is needled with] strengthening techniques.”

62. 35 Huangdi asked, “How to perform needling [to deal with invasion of Xie (Evil) into the bones when blood and Qi] have not merged?”

62. 36 Qibo answered, “To needle [the place with slight tremor] without puncturing the Channel. [It will be cured when] Xie (Evil) is eliminated.”

62. 37 Huangdi said, “Good. I have understood the manifestations of Xu (Deficiency) and Shi (Excess) but I still do not know the causes of them.”

62. 38 Qibo said, “[The occurrence of] Xu (Deficiency) and Shi (Excess) is due to] mergence of Qi and blood and disharmony between Yin and Yang [that lead to] disorder of Qi at the Wei (Defensive-Phase), adverse flow of blood in the Channels and separation of blood and Qi, [consequently resulting in] one Xu (Deficiency) and one Shi (Excess) [phenomena]. Mergence of blood with Yin and mergence of Qi with Yang lead to mania. Mergence of blood with Yang and mergence of Qi with Yin lead to Internal-Heat [syndrome]. Mergence of blood in the upper and mergence of Qi in the lower lead to dysphoria and irritability. Mergence of blood in the lower and mergence of Qi in the upper lead to derangement and amnesia.”

62. 39 Huangdi asked, “Which is Shi (Excess) and which is Xu (Deficiency) in the [syndrome marked by] separation of blood and Qi due to mergence of blood with Yin and mergence of Qi with Yang?”



【原文】

62.40 岐伯曰：“血气者，喜温而恶寒，寒则泣不能流，温则消而去之，是故气之所并为血虚，血之所并为气虚。”

62.41 帝曰：“人之所有者，血与气耳。今夫子乃言血并为虚，气并为虚，是无实乎？”

62.42 岐伯曰：“有者为实，无者为虚，故气并则无血，血并则无气。今血与气相失，故为虚焉。络之与孙脉俱输于经，血与气并，则为实焉。血之与气并走于上，则为大厥，厥则暴死，气复反则生，不反则死。”

62.43 帝曰：“实者何道从来？虚者何道从去？虚实之要，愿闻其故。”

62.44 岐伯曰：“夫阴与阳，皆有俞会，阳注于阴，阴满之外，

【今译】

62.40 岐伯回答说：“血和气都喜温而恶寒，因为寒冷则气血凝滞而流行不畅，温暖则气血消散而易于运行。所以气偏胜为血虚，血偏胜为气虚。”

62.41 黄帝说：“人体最重要的就是血和气。现在先生说血偏胜是虚，气偏胜也是虚，难道没有实吗？”

62.42 岐伯回答说：“多余的为实，缺乏的为虚。所以气偏胜则血虚，血偏胜则气虚，血和气各离其本位不能相济而为虚。人身络脉和孙脉的气血均输注于经脉，如果血与气相并，就成为实了。如果血与气相并，循经上逆，就会发生大厥病，人突然昏厥如死。如气血能及时下行，则可以生，如气血塞于上而不能下行，就要死亡。”

62.43 黄帝问道：“实是怎么来的？虚又是怎么去的？虚和实是怎样形成的？希望你能讲一讲。”

62.44 岐伯回答说：“阴经和阳经都有俞有会，阳经的气血灌注于阴经，阴经的气血盛满则充溢于外，这样阴阳保持平衡，形体得到



62. 40 Qibo answered, “Both blood and Qi prefer warmth and detest cold. Cold makes it difficult [for blood and Qi] to flow and warmth removes [stagnation of blood and Qi]. Thus [the region where] Qi merges [with Yang] is deficient in blood and [the region where] blood merges [with Yin] is deficient in Qi.”

62. 41 Huangdi said, “[The important things] the human body possesses are blood and Qi. Just now you have mentioned that the mergence of blood [with Yin] is Xu (Deficiency) and the mergence of Qi [with Yang] is also Xu (Deficiency). Is there no Shi (Excess)?”

62. 42 Qibo answered, “To have means Shi (Excess) and to lose means Xu (Deficiency). [The region where] Qi merges [with Yang] has no blood and [the region where] blood merges [with Yin] has no Qi. So the separation of blood [from Qi] and Qi [from blood] all means Xu (Deficiency). [In the human body, Qi and blood in] the Collaterals and fine Collaterals are all transported to the Channels. So mergence of blood with Qi means Shi (Excess). When blood and Qi merge with each other in the upper, it causes Dajue (severe syncope) and leads to sudden death^[4]. [If] Qi flows in an opposite way^[5], [the patient] can be cured; [if] Qi does not flow in an opposite way, [the patient] dies.”

62. 43 Huangdi asked, “How is Shi (Excess) caused? And how is Xu (Deficiency) caused? I’d like to know the details about the causes of Xu (Deficiency) and Shi (Excess).”

62. 44 Qibo answered, “Both Yin [Channels] and Yang [Channels] have Acupoints and converging places [of Channel-Qi]. [Blood and Qi in] the Yang [Channels] infuse into the Yin [Channels]. [When blood and Qi in] the Yin [Channels] are

【原文】

阴阳匀平，以充其形，九候若一，命曰平人。夫邪之生也，或生于阴，或生于阳。其生于阳者，得之风雨寒暑；其生于阴者，得之饮食居处，阴阳喜怒。”

62.45 帝曰：“风雨之伤人奈何？”

62.46 岐伯曰：“风雨之伤人也，先客于皮肤，传入于孙脉，孙脉满则传入于络脉，络脉满则输于大经脉，血气与邪并客于分腠之间，其脉坚大，故曰实。实者外坚充满，不可按之，按之则痛。”

62.47 帝曰：“寒湿之伤人奈何？”

62.48 岐伯曰：“寒湿之中人也，皮肤不收，肌肉坚紧，荣血泣，卫气去，故曰虚。虚者聂辟，气不足，按之则气足以温之，故快然而不痛。”

【今译】

充足的滋养，九候的脉象一致，这就是正常的人。凡邪气产生的病变，有的发生于阴，有的发生于阳。病生于阳的，都是感受了风雨寒暑的侵袭；病生于阴的，均是由于饮食不节、起居失常、房事过度、喜怒无常所致。”

62.45 黄帝问道：“风雨之邪伤人是怎样的呢？”

62.46 岐伯回答说：“风雨之邪伤人，是先侵入皮肤，然后传入于孙脉，孙脉满则传入于络脉，络脉满则输注于大经脉。血气与邪气并聚于肉分腠理之间，其脉坚实而大，所以叫做实证。实证外表多坚实充满，不可触按，按之则痛。”

62.47 黄帝问道：“寒湿之邪伤人是怎样的呢？”

62.48 岐伯回答说：“寒湿之邪伤人，使人皮肤收缩，肌肉坚紧，营血滞涩，卫气耗散，所以叫做虚证。虚证多见皮肤有皱褶，气不足。按摩则可使气足以温煦营血，所以便觉得爽快而不疼痛了。”



full, [they] flow into the external^[6]. So that Yin and Yang are balanced, the body is sufficiently nourished and [the pulse states in the] Nine Divisions are the same. This is the normal [condition of a] man. The attack of Xie (Evil) may cause diseases of Yang or diseases of Yin. Diseases of Yang are caused by [attack of] wind, rain, cold and summer-heat; diseases of Yin are caused by [improper] diet, [irregular] living habit, excessive sexual activity and emotional changes. ”

62. 45 Huangdi asked, “How do wind and rain attack human beings?”

62. 46 Qibo answered, “[When] wind and rain attack human beings, [they] first invade the skin. [Then they are] transmitted to the fine Collaterals. [When] the fine Collaterals are full, [they are] transmitted to the Collaterals. [When] the Collaterals are full, [they are] transmitted to the large Channels. [During this transmitting course,] blood, Qi and Xie (Evil) are all retained in Fenrou and Couli (muscular interstices) . So the Channel is hard and dilated. That is why it is called Shi (Excess). [The location of] Shi (Excess) [syndrome] is superficially hard, full and non-palpable. [It will be] painful when pressed. ”

62. 47 Huangdi asked, “How do cold and dampness attack human beings?”

62. 48 Qibo answered, “The attack by cold and dampness is marked by contraction of the skin, tenseness of the muscles, stagnation of blood and separation of Weiqi (Defensive-Qi). That is why it is called Xu (Deficiency). Xu (Deficiency) is marked by wrinkles of the skin and insufficiency of Qi. When pressed, Qi becomes sufficient to warm [the blood] and [the patient feels] comfortable and no pain. ”

【原文】

62. 49 帝曰：“善。阴之生实奈何？”

62. 50 岐伯曰：“喜怒不节，则阴气上逆，上逆则下虚，下虚则阳气走之，故曰实矣。”

62. 51 帝曰：“阴之生虚奈何？”

62. 52 岐伯曰：“喜则气下，悲则气消，消则脉虚空，因寒饮食，寒气熏满，则血泣气去，故曰虚矣。”

62. 53 帝曰：“经言阳虚则外寒，阴虚则内热，阳盛则外热，阴盛则内寒，余已闻之矣，不知其所由然也。”

62. 54 岐伯曰：“阳受气于上焦，以温皮肤分肉之间。令寒气在外，则上焦不通，上焦不通，则寒气独留于外，故寒栗。”

62. 55 帝曰：“阴虚生内热奈何？”

62. 56 岐伯曰：“有所劳倦，形气衰少，谷气不盛，上焦不行，

【今译】

62. 49 黄帝说：“好。阴分所发生的实证是怎样的呢？”

62. 50 岐伯回答说：“喜怒不加节制，则使阴气上逆，阴气逆于上则必虚于下，阴虚时阳必凑之，所以叫做实证。”

62. 51 黄帝问道：“阴分所发生的虚证是怎样的呢？”

62. 52 岐伯回答说：“过度喜乐则气易下陷，过度悲哀则气易消散，气消散则血脉空虚；若再吃寒凉饮食，寒气伤了脏气，血液凝滞而气耗，所以叫做虚证。”

62. 53 黄帝说：“医经上所说的阳虚则生外寒，阴虚则生内热，阳盛则生外热，阴盛则生内寒。我已听说过了，但不知其产生的原因是什么。”

62. 54 岐伯回答说：“诸阳之气，均承受于上焦，以温煦皮肤分肉之间，现寒气侵袭于外，使上焦不能宣通，上焦不通，则寒气独留于肌表，因而恶寒战栗。”

62. 55 黄帝问道：“阴虚则生内热是怎样的呢？”

62. 56 岐伯回答说：“过度劳倦则伤脾，脾伤则形气衰少，脾胃



62. 49 Huangdi said, "Good! What are the manifestations of Shi (Excess) in Yin?"

62. 50 Qibo answered, "Intemperance of emotional changes drives Yinqi to flow adversely upwards, leading to Xu (Deficiency) in the lower region and giving rise to downward flow of Yang [to occupy the lower]. That is why it is called Shi (Excess)."

62. 51 Huangdi asked, "What are the manifestations of Xu (Deficiency) in Yin?"

62. 52 Qibo answered, "[Excessive] joy [drives] Qi [to flow] downwards and [excessive] sorrow dissipates Qi. The dissipation of Qi makes the Channels empty. [In this case, if one eats] cold foods, Cold-Qi will affect the viscera, leading to unsmooth flow of blood and consumption of Qi. That is why it is called Xu (Deficiency)."

62. 53 Huangdi said, "The Canon^[7] says, Xu (Deficiency) of Yang causes External-Cold while Xu (Deficiency) of Yin causes Internal-Heat; predomination of Yang produces External-Heat while predomination of Yin generates Internal-Cold. I have already heard [all about these changes], but I do not know the causes of them."

62. 54 Qibo answered, "Yang gets Qi from Shangjiao (Upper-Energizer) to warm the skin and muscles. External attack of Cold-Qi obstructs the Shangjiao (Upper-Energizer) [and prevents Yang from warming the skin and muscles], giving rise to the lingering of Cold-Qi in the external. That is why [the patient feels] chilly."

62. 55 Huangdi asked, "What are the manifestations of Internal-Heat due to Xu (Deficiency) of Yin?"

62. 56 Qibo answered, "[It is due to] overstrain, decline of

【原文】

下脘不通，胃气热，热气熏胸中，故内热。”

62.57 帝曰：“阳盛生外热奈何？”

62.58 岐伯曰：“上焦不通利，则皮肤致密，腠理闭塞，玄府不通，卫气不得泄越，故外热。”

62.59 帝曰：“阴盛生内寒奈何？”

62.60 岐伯曰：“厥气上逆，寒气积于胸中而不泻，不泻则温气去，寒独留，则血凝泣，凝则脉不通，其脉盛大以涩，故中寒。”

62.61 帝曰：“阴与阳并，血气以并，病形以成，刺之奈何？”

62.62 岐伯曰：“刺此者，取之经隧，取血于营，取气于卫，用形哉，因四时多少高下。”

【今译】

之气亦不足，这样上焦不能宣发五谷气味，下脘也不能化水谷之精，胃气郁而生热，上熏于胸中，因而发生内热。”

62.57 黄帝问道：“阳盛则生外热是怎样的呢？”

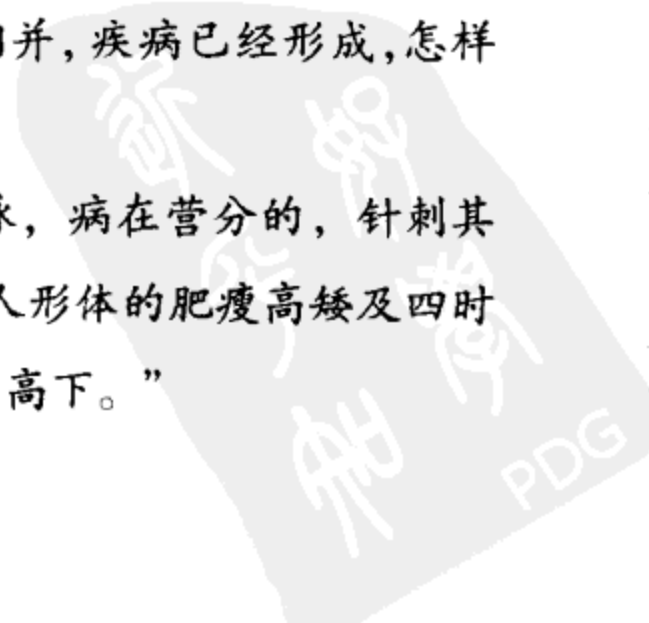
62.58 岐伯回答说：“上焦不通利，则皮肤致密，腠理闭塞，汗孔不通，卫气不得发泄散越，所以发生外热。”

62.59 黄帝问道：“阴盛则生内寒是怎样的呢？”

62.60 岐伯回答说：“寒厥之气上逆则寒气积于胸中而不下泄，寒气不泻，则阳气受损。寒气独留，则脉行不畅。脉盛大而涩，所以成为内寒。”

62.61 黄帝问道：“阴与阳相并，气与血相并，疾病已经形成，怎样进行针刺呢？”

62.62 岐伯回答说：“针刺时，应取其经脉，病在营分的，针刺其血，病在卫分的，针刺其气，同时还要根据病人形体的肥瘦高矮及四时气候的不同，决定针刺次数的多少，取穴部位的高下。”





physical build and Qi, insufficiency of Guqi (Grain-Qi), failure of Shangjiao (Upper-Energizer) to transport [nutrients] and obstruction of Xiawan (lower part of the stomach), [leading to the production of] Heat [due to stagnation of] Weiqi (Stomach-Qi) and fumigation of the thorax by Heat-Qi. That is why there is Internal-Heat.”

62. 57 Huangdi asked, “What are the manifestations of External-Heat due to Yang predominance?”

62. 58 Qibo answered, “Obstruction of Shangjiao (Upper-Energizer) leads to compact texture of the skin, stagnation of Couli (muscular interstices), closing of Xuanfu (sweat pores) and difficulty for Weiqi (Defensive-Qi) to disperse. That is why there is External-Heat.”

62. 59 Huangdi asked, “What are the manifestations of Internal-Cold due to Yin predominance?”

62. 60 Qibo answered, “Upward flow of Jueqi (Adverse-Qi) makes Cold-Qi accumulate in the thorax and unable to retreat. [As a result,] Warm-Qi is consumed and Cold-Qi maintains [in the thorax], [consequently] leading to unsmooth circulation of blood and stagnation of the Channels. [In this case,] the Channels appear full and astringent. That is why there is Internal-Cold.”

62. 61 Huangdi asked, “How to use acupuncture [to treat] the disease that has occurred following the mergence of Yin with Yang and blood with Qi?”

62. 62 Qibo answered, “[To treat] such a disease with acupuncture, the [related] Channel is selected. [If the disease is located in] blood, Ying[-Phase] is selected [to needle]; [if the disease is located in] Qi, Wei[-Phase] is selected [to needle]. [The times of needling is decided] according to the constitution [of the patient] and the changes of the four seasons.”



【原文】

62.63 帝曰：“血气以并，病形以成，阴阳相倾，补泻奈何？”

62.64 岐伯曰：“泻实者气盛乃内针，针与气俱内，以开其门，如利其户；针与气俱出，精气不伤，邪气乃下，外门不闭，以出其疾；摇大其道，如利其路，是谓大泻，必切而出，大气乃屈。”

62.65 帝曰：“补虚奈何？”

62.66 岐伯曰：“持针勿置，以定其意，候呼内针，气出针入，针空四塞，精无从去，方实而疾出针，气入针出，热不得还，闭塞其

【今译】

62.63 黄帝问道：“血气和邪气已并，病已形成，阴阳失去平衡，怎样运用补法和泻法呢？”

62.64 岐伯回答说：“泻实证时，应在气盛的时候进针，使针与气同时入内，从而开放外泄的门户。出针时，使针与气同时外出，这样可使精气不伤，邪气得以外泄。针孔不要闭塞，以排泄邪气，摇大针孔，以通利邪出之道，这叫做大泻。出针时先以手轻按针孔周围，然后迅速出针，这样邪气就可散尽。”

62.65 黄帝问道：“怎样补虚呢？”

62.66 岐伯回答说：“以手持针，不要立即刺入，先安定其神，待病人呼气时进针，即气出针入，使针孔周围紧密，使精气无处外泄。当气至而针下实时，迅速出针，要气入针出，使针下所致的热气不能



62. 63 Huangdi asked, "How [to use acupuncture with] strengthening and reducing [techniques to treat] the disease that has occurred and [to adjust] imbalance between Yin and Yang [following] the mergence of blood with Qi?"

62. 64 Qibo answered, "To reduce Shi (Excess), the needle is inserted when Qi is in predomination [and the patient is asked to breathe in]. [In this way,] both the needle and Qi are driven inside, opening the door^[8] just as opening a gate. [To withdraw the needle, the patient is asked to breathe out, so that] the needle and Qi are all pulled out. [In this way,] Jingqi (Essence-Qi) will not be impaired and Xieqi (Evil-Qi) will be eliminated. In order to eliminate pathogenic factors, the needled hole is not closed. [In withdrawing the needle, the needle] can be shaken to enlarge the needled hole for smoothing the way [for the elimination of pathogenic factors]. This method is called major reducing technique. [In withdrawing the needle, the skin around the needled Acupoint] is pressed to dissipate Daqi (exuberant pathogenic factors)."

62. 65 Huangdi asked, "How to [deal with] Xu (Deficiency) with strengthening [techniques]?"

62. 66 Qibo answered, "To hold the needle and not to insert it promptly for the purpose of tranquilizing the mind. The needle is inserted [when the patient] breathes out. That means to insert the needle when Qi comes out. The needle is not shaken and Jingqi (Essence-Qi) is not discharged. [When the acupuncturist feels that the sensation beneath the needle is] tense, the needle is quickly withdrawn. [In withdrawing the needle, the patient is asked] to breathe in. [In this way,] heat [induced beneath the needle] will not retreat. [After the withdrawal of the needle,] the



【原文】

门，邪气布散，精气乃得存，动气候时，近气不失，远气乃来，是谓追之。”

62.67 帝曰：“夫子言虚实者有十，生于五脏，五脏五脉耳。夫十二经脉，皆生其病，今夫子独言五脏。夫十二经脉者，皆络三百六十五节，节有病，必被经脉，经脉之病，皆有虚实，何以合之？”

62.68 岐伯曰：“五脏者，故得六腑与为表里，经络支节，各生虚实，其病所居，随而调之。病在脉，调之血；病在血，调之络；病在气，调之卫；病在肉，调之分肉；病在筋，调之筋；病在骨，调之骨；燔针劫刺其下及与急者；病在骨，焯针药熨；病不知所痛，两趺

【今译】

内还。出针后立即按闭针孔，使邪气消散，精气则得以保存。针刺候气时，要使已至之气不致散失，远处未至之气可以引导而来，这叫做补法。”

62.67 黄帝说：“先生说虚和实有10种，都发生于五脏。五脏只有五条经脉，而十二经脉，每经都能发生疾病，先生只谈了五脏。十二经脉都联络三百六十五节，节有病也必然涉及经脉，经脉的疾病，都有虚有实，它们又怎样和五脏的虚和实相应呢？”

62.68 岐伯回答说：“五脏与六腑相表里，经络和肢节，各有其虚证和实证，应根据其病变所在，随其病情的虚实变化，进行调治。病在脉，可以调治其血；病在血，可以调治其络脉；病在气，可以调治其卫气；病在肌肉，可以调治其分肉间；病在筋，可以调治其筋；病在骨，可以调治其骨。病在筋，可用燔针刺其病处，及筋脉挛急之处；病在骨，亦可用焯针和药熨法治处；病不知疼痛，可以刺阳



needled hole is immediately closed to dissipate Xieqi (Evil-Qi) and to preserve Jingqi (Essence-Qi). [Patience is required] to wait for [the arrival of Qi] in manipulating the needle. [In this way,] Qi that has arrived will not lose] and Qi that has not arrived will come soon. This method is called strengthening technique.”

62. 67 Huangdi said, “You have mentioned ten kinds of Xu (Deficiency) and Shi (Excess) that occur in the Five Zang-Organs. The Five Zang-Organs have five Channels. Actually all the twelve Channels may have diseases. But you have just mentioned the Five Zang-Organs. In fact the twelve Channels are all connected with the three hundred and sixty-five joints. Thus diseases of the joints inevitably affect the Channels. The diseases of the Channels are either Xu (Deficiency) or Shi (Excess). How do [these Xu (Deficiency) syndromes and Shi (Excess) syndromes] correspond to [that of the Five Zang-Organs]?”

62. 68 Qibo answered, “The Five Zang-Organs and the Six Fu-Organs are externally and internally [related to each other]. [Both] the Channels and joints may develop [diseases of] Xu (Deficiency) and Shi (Excess) [in nature which can be] treated according to the location of the disease. [If] the disease is in the Channel, [it can be treated by] regulating blood; [if] the disease is in the blood, [it can be treated by] regulating the Collaterals; [if] the disease is in the Qi [Phase], [it can be treated by] regulating the Wei (Defensive-Phase); [if] the disease is in the muscles, [it can be treated by] regulating the muscles; [if] the disease is in the sinews, [it can be treated by] regulating the sinews; [if] the disease is in the bone, [it can be treated by] regulating the bone; [if the disease is in the sinews, it can be treated by] puncturing the region below [the location of the dis-



【原文】

为上；身形有痛，九候莫病，则缪刺之；痛在于左而右脉病者，巨刺之。必谨察其九候，针道备矣。”

【今译】

跷阴跷二脉；身有疼痛，而九候之脉没有变化，则用缪刺法治之；如果疼痛在左侧，而右脉有了病象，则用巨刺法治之。必须谨慎地审察九候的脉象，然后进行针治，这样针刺的道理就完备了。”





ease] and the cramp [of the sinews] with heated needle; [if] the disease is in the bone, [it can be treated by] heated needle and medicated compress. [To treat] the disease without the sense of pain, Yinqiao and Yangqiao [Channels should be needled]; [to treat] body pain without morbid manifestations of the Nine Divisions, [the method of] Miuci^[9] can be used; [to treat pain on the left side with abnormal [changes of] the pulse on the right side, [the method of] Juci can be used. Only when [the pulse states in] the Nine Divisions are carefully examined can the techniques of acupuncture be fully developed.”

Notes:

[1] There are different explanations about “sixteen parts”. *Taisu* (《太素》) says, “The sixteen parts include nine orifices, the Five Zang-Organs, hand and foot (including both hands and feet).” Wang Bing (王冰) said, “The hand and foot, nine orifices and Five Zang-Organs are called the sixteen parts.”

[2] Baiqi (白气), literally meaning white Qi, refers to Feiqi (肺气, Lung-Qi) because the lung pertains to white in five colors.

[3] See [2] in Chapter 61.

[4] Sudden death actually means sudden loss of consciousness.

[5] “Qi flows in an opposite way” means that Qi flows downwards.

[6] The “external”, according to Yang Shangshan (杨上善) in the Sui Dynasty, refers to the Yang Channels.

[7] The Canon refers to medical classics before the compilation of *Huangdi Neijing* (Yellow Emperor’s Canon of Medicine,《黄帝内经》).

[8] Door here refers to the needling hole.

[9] Zhang Jiebin (张介宾) in the Ming Dynasty said, “Miuci (缪刺) means to needle the left for treating the disease located on the right and to needle the right for treating the disease located on the right. And so does Juci (巨刺). However, Juci is used to needle large Channels. That is why it is so named. Miuci (缪刺) is used to treat the large Collaterals. That is the difference between Miuci (缪刺) and Juci (巨刺).”

卷第十八

缪刺论篇第六十三

【原文】

63.1 黄帝问曰：“余闻缪刺，未得其意，何谓缪刺？”

63.2 岐伯对曰：“夫邪之客于形也，必先舍于皮毛，留而不去，入舍于孙脉，留而不去，入舍于络脉，留而不去，入舍于经脉，内连五脏，散于肠胃，阴阳俱感，五脏乃伤，此邪之从皮毛而入，极于五脏之次也，如此则治其经焉。今邪客于皮毛，入舍于孙络，留而不去，闭塞不通，不得入于经，流溢于大络，而生奇病也。夫邪客大络者，左注右，右注左，上下左右，与经相干，而布于四末，其气无常处，不入于经俞，

【今译】

63.1 黄帝问道：“我听说有一种缪刺法，但不知其意。什么是缪刺呢？”

63.2 岐伯回答说：“病邪侵袭人体时，必然先侵入皮毛。如果停留不去，就会进入孙络；如果再停留不去，就会进入络脉；如果再停留不去，就会进入经脉，并向内连及五脏，流散到肠胃。阴经和阳经都感受邪气，五脏就会受到伤害，邪气从皮毛侵入，最终影响到五脏的次序。这时，就应治疗其经了。邪气侵入皮毛，进入并留止于孙络，邪气停留不去，而脉络闭塞不通，邪气不能传入于经脉，就流溢于大络之中，从而引发一些异常疾病。邪气侵入大络后，从左边流注到右边，从右边流注到左边，邪气上下左右流注，与经脉相关联，流布到四肢。邪气流注无一定部位，也不入于经脉之内，



Volume 18

Chapter 63

Miuci Lunpian:

Discussion on Contralateral Needling Therapy

63. 1 Huangdi asked, "I have heard about Miuci⁽¹⁾ but I don't understand it. What is Miuci?"

63. 2 Qibo answered, "When Xie (Evil) attacks the body, it first invades the skin and body hair. [If] it is not eliminated [from the skin and body hair], [it] deepens into the fine Collaterals; [if] it is not eliminated [from the fine Collaterals], [it] deepens into the Collaterals; [if] it is not eliminated [from the Collaterals], [it] deepens into the Channels that are connected with the Five Zang-Organs and distribute to the intestines and the stomach. [When both] Yin [Channels] and Yang [Channels] are affected, the Five Zang-Organs will be impaired. This is the order that Xie (Evil) invades the body through the skin and body hair and is transmitted to the Five Zang-Organs. Such [a disorder] can be treated by [needling the Acupoints on] the Channel. Now Xie (Evil) attacks the skin and body hair. It is retained in the fine Collaterals and blocks the Collaterals. [Since it] cannot enter the Channels, [it] flows into the large Collaterals and causes strange diseases. When Xie (Evil) is retained in the large Collaterals, [it] flows from the left to the right and from the right to the left. [Since it flows] from the upper to the lower and from the left to the right, [it] affects the Channels and flows [along the large Collaterals] to the four limbs. [Since] Qi⁽²⁾ does not flow regularly and never

【原文】

命曰缪刺。”

63.3 帝曰：“愿闻缪刺，以左取右，以右取左，奈何？其与巨刺何以别之？”

63.4 岐伯曰：“邪客于经，左盛则右病，右盛则左病，亦有移易者，左痛未已而右脉先病，如此者，必巨刺之，必中其经，非络脉也。故络病者，其痛与经脉缪处，故命曰缪刺。”

63.5 帝曰：“愿闻缪刺奈何？取之何如？”

63.6 岐伯曰：“邪客于足少阴之络，令人卒心痛，暴胀，胸胁支满，无积者，刺然骨之前出血，如食顷而已。不已，左取右，右取左。病新发者，取五日，已。”

邪客于手少阳之络，令人喉痹舌卷，口干心烦，臂外廉痛，手不及头，

【今译】

这就需要进行缪刺。”

63.3 黄帝问道：“我想听听缪刺法左病右取、右病左取的道理是怎样的？它和巨刺法有什么区别呢？”

63.4 岐伯回答说：“邪气侵袭到经脉，如果左边邪气较盛则右边发病，右边邪气较盛则左边发病；但也有左右相互转移的，如左边疼痛未好，而右边已开始有病。这时，就必须用巨刺法了。但是运用巨刺必定是邪气中于经脉，而不是络脉。因为络病的疼痛部位与经脉病的疼痛部位不同，所以叫做缪刺。”

63.5 黄帝问道：“我想听听缪刺是怎样的，怎样刺法？”

63.6 岐伯回答说：“邪气侵入足少阴经的络脉，使人突发心痛、腹胀大、胸胁部胀满。无积聚的，针刺然谷穴出血，大约一顿饭的工夫病就可痊愈；未愈，左病则刺右边，右病则刺左边。新近发生的病，针刺五天就可痊愈。”

邪气侵入手少阳经的络脉，使人发生喉痹，舌卷，口干，心烦，手臂外侧疼痛，手不能上举至头，针刺手中指旁的次指指甲上方，



enters into the Channels, [the method to needle it] is called Miuci.”

63. 3 Huangdi asked, “I’d like to know [the methods of] Miuci. How to [treat the disease on] the left side [by needling the Acupoints on] the right side and how to [treat the disease on] the right side [by needling the Acupoints on] the left side? In what way it is different from Juci^[3]?”

63. 4 Qibo answered, “When Xie (Evil) attacks the Channels, diseases [may occur on] the right side [if] the left side is full [of pathogenic factors] and diseases [may occur on] the left side [if] the right side is full [of pathogenic factors]. [However,] such an order may change [in certain cases in which] pain on the left side is not relieved but the pulse on the right becomes abnormal. Such a disease must be treated with Juci to needle the Channels, not the Collaterals. Pain in Collateral disease is different from [pain] in Channel [disease], that is why [the needling method used] is called Miuci.”

63. 5 Huangdi said, “I’d like to know what is Miuci and how to do it.”

63. 6 Qibo answered, “Invasion of Xie (Evil) into the Collateral of Foot-Shaoyang leads to sudden heart pain, sudden [abdominal] distension, fullness of the chest and hypochondrium. [If] there is no mass, [it can be treated by] needling Rangu (KI 2) for bloodletting. After a meal of time, [the disease will] be cured. [If it] is not cured, [it can be treated by the method of] needling the right [to cure diseases on] the left and needling the left [to cure diseases on] the right. [If it is] a new disease, [it can be] cured in five days.”

“Invasion of Xie (Evil) into the Collaterals of Hand-Shaoyang leads to soreness and obstruction of the throat, curled tongue, dry mouth, dysphoria, pain in the lateral border of the arm and in-

【原文】

刺手中指次指爪甲上，去端如韭叶各一疔，壮者立已，老者有顷已，左取右，右取左，此新病，数日已。

邪客于足厥阴之络，令人卒疝暴痛，刺足大指爪甲上，与肉交者各一疔，男子立已，女子有顷已，左取右，右取左。

邪客于足太阳之络，令人头项肩痛，刺足小指爪甲上，与肉交者各一疔，立已；不已，刺外踝下三疔，左取右，右取左，如食顷已。

邪客于手阳明之络，令人气满胸中，喘息而支胛，胸中热，

【今译】

距离指甲角如韭菜叶宽的关冲穴，各刺1针。壮年人立刻痊愈，老年人稍后即可痊愈。左病刺右边，右病刺左边。新患之病，几天就可痊愈。

邪气侵袭足厥阴经的络脉，使人突然发生疝气，疼痛剧烈，针刺去大趾爪甲上与肉交接处的大敦穴，左右各1次。男子立刻痊愈，女子则稍后即痊愈。左病刺右边，右病刺左边。

邪气侵袭足太阳经的络脉，使人头项肩部疼痛，针刺足小趾爪甲上与皮肉交接处的至阴穴，各刺1针，立刻痊愈。如不愈，再刺外踝下的金门穴3次，用左病取右、右病取左的方法，约一顿饭的工夫病就可痊愈。

邪气侵袭手阳明经的络脉，使人胸中气满，喘息而肋肋部支满，胸中发热，针刺手大指旁次指指甲上方距离指甲角如韭菜叶宽的商阳穴，



ability to raise the hands to the head. [It can be treated by] needling [the region] above the nail of the fourth finger, [the distance about the width of] one leaf of Chinese chive to the angle of the nail once respectively. [The patient with] strong [constitution] can be cured right away and the old [patient] can be cured after a while. [To treat] a new disease [with the method of] needling the right [to treat disease on] the left and needling the left [to treat disease on] the right, [it needs] several days to cure [the disease]. ”

“Invasion of Xie (Evil) into the Collaterals of Foot-Jueyin leads to sudden hernia and sharp pain [that can be cured by] needling [the region] above the nail of the big toe that converges with the muscles^[4] once respectively. [If the patient is] a man, [he] will be cured right away; [if the patient is] a woman, [she] will be cured after a while. [The method used to deal with this problem is] to needle the right side [for treating the disease located on] the left side and to needle the left side [for treating the disease located on] the right side. ”

“Invasion of Xie (Evil) into the Collaterals of Foot-Taiyang leads to pain of the head, nape and shoulder [that can be cured by] needling [the region] above the nail of the small toe that converges with the muscles^[5] once respectively. [The pain] will be immediately relieved. [If it] is not relieved, [the region] below the lateral malleolus^[6] can be needled three times [with the method of] needling the right side [for treating the disease located on] the left side and needling the left side [for treating the disease located on] the right side. [With such a treatment, the pain] will be relieved after a meal of time. ”

“Invasion of Xie (Evil) into the Collaterals of Hand-Yangming

【原文】

刺手大指、次指爪甲上，去端如韭叶各一疔，左取右，右取左，如食顷已。

邪客于臂掌之间，不可得屈，刺其踝后，先以指按之痛，乃刺之，以月死生为数，月生一日一疔，二日二疔，十五日十五疔，十六日十四疔。

邪客于足阳跷之脉，令人目痛从内眦始，刺外踝之下半寸所各二疔，左刺右，右刺左，如行十里顷而已。

人有所堕坠，恶血留内，腹中满胀，不得前后，先饮利药，此上伤厥阴之脉，下伤少阴之络，刺足内踝之下，然骨之前，血脉出血，

【今译】

各刺1针。左病刺右，右病刺左。约一顿饭的工夫病可痊愈。

邪气侵入掌臂之间，使其关节不能弯曲，针刺手腕后方，先以手指按压痛处，再针刺。根据月亮的圆缺确定针刺的次数。月亮变圆时，初一刺1针，初二刺2针，以后逐日加1针，直到十五日加到15针。十六日又减为14针，以后逐日减1针。

邪气侵入足部的阳跷脉，使人眼睛疼痛，疼痛从眼内角开始。应针刺外踝下面约半寸处的申脉穴，各刺1针。左病刺右，右病刺左。约人步行10里路的工夫即可痊愈。

人由于堕坠跌伤，瘀血停留体内，使人发生腹部胀满，大小便不通，要先服通便逐瘀的药物。这是由上面伤了厥阴经脉，下面伤了少阴经的络脉所致。针刺取其足内踝之下、然骨之前的血脉，刺出其血，



leads to fullness of Qi in the chest, panting, hypochondriac mass and heat in the chest [that can be cured by] needling [the region] above the nail of the index finger, [the distance about the width of] one leaf of Chinese chive to the angle of the nail^[7] once respectively [with the method of] needling the right side [for treating the disease located on] the left side and needling the left side [for treating the disease located on] the right side. [With such a treatment, the pain] will be relieved after a meal of time.”

“Invasion of Xie (Evil) into [the region] between the palm and arm leads to difficulty to flex [the joints that can be treated by] needling the [region] posterior to the wrist. [It] is first pressed by a finger and then needled. The number of times of needling is decided according to the changes of the moon. [From the first day to the fifteenth day according to the lunar calendar, the patient] is needled once on the first day, twice on the second day, fifteen times on the fifteenth day and fourteen times on the sixteenth day.”

“Invasion of Xie (Evil) into the Foot-Yangqiao Channel leads to pain of the eyes starting from the inner canthus [that can be treated by] needling the region half a Cun below the lateral malleolus^[8] once respectively [with the method of] needling the right side [for treating the disease located on] the left side and needling the left side [for treating the disease located on] the right side. [The pain] will be relieved after a period of time that is taken to walk for ten Li^[9].”

“Retention of blood stasis, abdominal fullness and distension, and difficulty in urination and defecation due to falling [from a high place on the ground can be treated by] taking the drugs for promoting [defecation]. Such a traumatic injury damages Jueyin Channel in the upper and Shaoyin Collaterals in the lower. The



【原文】

刺足跗上动脉，不已，刺三毛上各一疔，见血立已，左刺右，右刺左。善悲惊不乐，刺如右方。

邪客于手阳明之络，令人耳聋，时不闻音，刺手大指次指爪甲上，去端如韭叶各一疔，立闻。不已，刺中指爪甲上与肉交者，立闻。其不时闻者，不可刺也。耳中生风者，亦刺之如此数，左刺右，右刺左。

凡痹往来行无常处者，在分肉间痛而刺之，以月死生为数，用针者，随气盛衰，以为疔数，针过其日数则脱气，不及日数则气不泻，

【今译】

再刺足背上搏动之脉上的冲阳穴；如果刺后不愈，再刺足大趾三毛处的大敦穴各1针，出血后病即痊愈。左病刺右，右病刺左。假如有善悲善惊和不乐的现象，刺法同上。

邪气侵入手阳明经的络脉，使人耳聋，有时听不到声音，针刺手大指旁的次指指甲上方，距离指甲角如韭菜叶宽的商阳穴各1针，立刻就可以听到声音；如不见效，再刺中指爪甲上与肉交接处的中冲穴，立刻就可听到声音。如果完全失去听力，不可用针刺治疗。假如耳中鸣响如风声，也采取上述方法进行针刺治疗。左病刺右边，右病刺左边。

凡是痹证疼痛往来不定的，就在疼痛所在分肉间针刺，根据月亮圆缺确定针刺的次数。针刺治疗，还要根据人体气血的盛衰来确定针刺的次数。如果用针次数超过当日应刺的次数，就会损耗正气，



vessel below the medial malleolus and anterior to Rangu (KI 2) is needled to let out blood and the artery on the dorsum of foot [10] is also needled. [If it] is not cured, [the region] above the hairs [posterior to the nail of the big toe] ^[11] is needled once respectively. [If] bleeding is induced, [it] heals right away. [It is needled with the method of] needling the right side [for treating the disease located on] the left side and needling the left side [for treating the disease located on] the right side. [The patient] frequently feels fearful and unhappy [also can be treated with] the needling methods mentioned above.”

“Invasion of Xie (Evil) into the Collaterals of Hand-Yangming leads to deafness or occasional loss of hearing [that can be treated by] needling the [region] above the nail of the thumb, [the distance about the width of] one leaf of Chinese chive^[12] once respectively. [The patient] will be cured right away. [If it] does not work, [the region] above the nail of the middle finger that converges with the muscles^[13] can be needled and [the patient] will be cured right away. The complete loss of hearing cannot be treated by acupuncture. Tinnitus like wind blowing in the ears also [can be treated with the method of] needling the right side [for treating the disease located on] the left side and needling the left side [for treating the disease located on] the right side mentioned above.”

“Wandering Bi-Syndrome [can be treated by] needling the tenderness in the muscles. [The needling] times are decided according to the changes of the moon and the fluctuation of Qi^[14]. Excessive needling exhausts Qi^[15] and insufficient needling expels Qi^[16]. [The methods used are] needling the right side [for treating the disease located on] the left side and needling the left side [for treating the disease located on] the right side. Needling should

【原文】

左刺右，右刺左，病已，止。不已，复刺之如法。月生一日一瘖，二日二瘖，渐多之；十五日十五瘖，十六日十四瘖，渐少之。

邪客于足阳明之经，令人鼃衄，上齿寒，足中指次指爪甲上与肉交者各一瘖，左刺右，右刺左。

邪客于足少阳之络，令人胁痛不得息，咳而汗出，刺足小指次指爪甲上与肉交者各一瘖，不得息立已，汗出立止，咳者温衣饮食，一日已。左刺右，右刺左，病立已。不已，复刺如法。

邪客于足少阴之络，令人嗑痛，不可内食，无故善怒，气上走贲上，

【今译】

如果达不到应刺的针数，邪气就不得泻除。左病刺右，右病刺左。病痊愈后，就不要再刺；若还没有痊愈，按上述方法再刺。月生的初一刺1针，初二刺2针，逐日增加，十五日加至15针；十六日又减至14针，逐日减少1针。

邪气侵入足阳明经的络脉，使人发生鼻塞流涕，流鼻血，上齿寒冷，针刺足中趾旁的次趾爪甲上方与肉交接处的厉兑穴，各刺1针。左病刺右，右病刺左。

邪气侵入足少阳经的络脉，使人胁痛而呼吸不畅，咳嗽而汗出，针刺足小趾旁的次趾爪甲上方与肉交接处的窍阴穴，各刺1针，呼吸不畅立愈，出汗也会立止；如果有咳嗽的要注意衣服饮食的温暖，这样一天就可痊愈。左病刺右，右病刺左，疾病很快就可痊愈。如果仍未痊愈，按上述方法再刺。

邪气侵入足少阴经的络脉，使人咽喉疼痛，不能进饮食，无故发怒，气上逆冲膈上，针刺足心的涌泉穴，左右各3针，共6针，立刻痊愈。



stop when the disease is cured. [If] the disease is not cured, [it can be treated again with] the same methods mentioned above. [From the first day to the fifteenth day according to the lunar calendar, the patient] is needled once on the first day, twice on the second day, increasing day by day to fifteen times on the fifteenth day and fourteen times on the sixteenth day. [From the sixteenth day, the needling times] are reduced day by day.”

“Invasion of Xie (Evil) into the Foot-Yangming Channel leads to nosebleed and cold feeling of the upper teeth [that can be treated by] needling [the region] above the nail of the second toe that converges with the muscle¹⁷¹ once respectively [with the method of] needling the right side [for treating the disease located on] the left side and needling the left side [for treating the disease located on] the right.”

“Invasion of Xie (Evil) into the Collaterals of Foot-Shaoyang leads to difficulty in breath due to hypochondriac pain and sweating following cough [that can be treated by] needling [the region] above the nail of the fourth toe that converges with the muscles¹⁸¹ once respectively. Difficulty in breath will be relieved immediately and sweating will be stopped right away. [The patient with] cough should put on warm clothes and eat warm food and can be cured in a single day [with the method of] needling the right side [for treating the disease located on] the left side and needling the left side [for treating the disease located on] the right. [If] the disease is not cured, [it can be treated again with] the same methods mentioned above.”

“Invasion of Xie (Evil) into the Collaterals of Foot-Shaoyin leads to sore-throat and difficulty to take food, frequent flare into rage without any reason and Qi rushing upwards over the di-



【原文】

刺足下中央之脉，各三疔，凡六刺，立已。左刺右，右刺左。噤中肿，不能内唾，时不能出唾者，刺然骨之前，出血立已，左刺右，右刺左。

邪客于足太阴之络，令人腰痛，引少腹控眇，不可以仰息，刺腰尻之解，两肿之上，是腰俞，以月死生为疔数，发针立已，左刺右，右刺左。

邪客于足太阳之络，令人拘挛背急，引胁而痛，刺之从项始，数脊椎侠脊，疾按之应手如痛，刺之傍三疔，立已。

邪客于足少阳之络，令人留于枢中痛，髀不可举，刺枢中以毫针，

【今译】

左病刺右，右病刺左。如果咽喉肿起而疼痛，不能咽唾液，有时不能吐出唾液的，用缪刺法刺然骨穴，出血即可痊愈。左病刺右，右病刺左。

邪气侵入足太阴经的络脉，使人腰痛，牵引少腹和季肋之下，不能仰身呼吸，针刺腰尻部的骨缝当中夹脊两旁肌肉上的下髎穴，根据月亮圆缺来确定用针的次数，出针后立即痊愈。左病刺右，右病刺左。

邪气侵入足太阳经的络脉，使人背部拘急，牵引到胁肋部疼痛，针刺时应从项部开始沿着脊骨椎两旁向下按压，在压痛处周围针刺3针，病立刻痊愈。

邪气侵入足少阳经的络脉，使人环跳部疼痛，大腿不能举动，用毫针刺环跳穴，有寒的可久留针，根据月亮圆缺的情况



aphragm. [This syndrome can be treated by] needling the center of the sole^[19] three times respectively, altogether six times [on both soles]. [It] will be cured immediately [with the method of] needling the right side [for treating the disease located on] the left side and needling the left side [for treating the disease located on] the right. [The syndrome characterized by] swollen throat, difficulty to swallow and occasional difficulty to spit saliva [can be treated by] needling [the region] anterior to Rangu (KI 2). [It] will be cured right away when blood is let out with [the method of] Miuci, i. e. , needling the right side [for treating the disease located on] the left side and needling the left side [for treating the disease located on] the right. ”

“Invasion of Xie (Evil) into the Collaterals of Foot-Taiyin leads to lumbago involving the lower abdomen and hypochondrium and difficulty in breathing when facing forward. [This syndrome can be treated by] needling the sacral foramens between the spinal muscles known as Yaoshu (Acupoints on the waist). The number of times of needling is decided according to the changes of the moon. [It] will be cured immediately after the withdrawal of the needle. [The method used is] needling the right side [for treating the disease located on] the left side and needling the left side [for treating the disease located on] the right. ”

“Invasion of Xie (Evil) into the Collaterals of Foot-Taiyang leads to stiffness of the back, referred pain of the rib-side and the heart. [This syndrome can be treated by] needling the tenderness, which can be found by quickly pressing the sides of the spinal column from the neck downwards, three times. [It] will be immediately cured [after such a treatment]. ”

“Invasion of Xie (Evil) into the Collaterals of Foot-Shaoyang

【原文】

寒则久留针，以月死生为数，立已。

治诸经刺之，所过者不病，则缪刺之。耳聋，刺手阳明，不已，刺其通脉出耳前者。齿齲，刺手阳明，不已，刺其脉入齿中，立已。

邪客于五脏之间，其病也，脉引而痛，时来时止，视其病，缪刺之于手足爪甲上，视其脉，出其血，间日一刺，一刺不已，五刺已。

缪传引上齿，齿唇寒痛，视其手背脉血者去之，足阳明中指爪甲

【今译】

确定针刺的次数，立刻痊愈。

治疗各经病变，用针刺的方法，如果经脉所经过的部位未见病变，就应用缪刺法。耳聋，针刺手阳明经商阳穴。如果不愈，可刺其经脉通过耳前的听宫穴。齲齿，刺手阳明经的商阳穴。如果不愈，再刺其通入齿中的经脉，可立即痊愈。

邪气侵入到五脏之间，其病变表现为经脉牵引作痛，时痛时止，根据其病脉所在的部位，在其手足爪甲上进行缪刺，视其有血液郁滞的络脉刺出其血。隔日刺1次，1次不愈，连刺5次即可痊愈。

手阳明经脉有病，邪气交错传入而牵引上齿，出现唇齿寒冷疼痛，可视其手背上经脉有瘀血的地方针刺出血，再在足阳



leads to pain of Shuzhong^[20] and difficulty to lift the thigh. [This syndrome can be treated by] needling Shuzhong with filiform needles. [The needles] may be retained for a longer time [if there is] cold. The times of needling are decided according to the changes of the moon. [It] can be cured immediately [after such a treatment]. ”

“To treat [diseases of the Channels], [the related Channels] are needled. [If the regions through which] the Channels run are not involved, [the needling method of] Miuci is used. ”

“Deafness [can be treated by] needling Hand-Yangming. [If it] is not cured, [the region] anterior to the ear through which its Channel runs can be needled. ”

“Dental caries [can be treated by] needling Hand-Yangming. [If it] is not cured, the Channel entering the teeth can be needled. [It] will be cured immediately [after such a treatment]. ”

“Invasion of Xie (Evil) into the Five Zang-Organs leads to the disease marked by referred pain of the Channel, which occurs now and then. [It can be treated by] needling [the regions] above the nails of the fingers and toes [with the method of] Miuci. [The needles are inserted into] the Channels [with blood stasis] in order to induce bleeding. The needling is done once the other day. [If it] is not cured after one time of needling, [then it] will be cured after five times of needling. ”

“Cross transmission [of pathogenic factors] into the upper teeth causes cold pain of the teeth and lips [that can be treated by] needling the Channel on the dorsum of hand [with blood stasis] to let out blood. [Then the region]^[21] above the nail of the middle toe on the Foot-Yangming [Channel] is needled once and [the region]^[22] above the nail of the index finger is needled once respectively. [It] can be cured immediately [with the method of]

【原文】

上一疔，手大指次指爪甲上各一疔，立已，左取右，右取左。

邪客于手、足少阴太阴、足阳明之络，此五络皆会于耳中，上络左角，五络俱竭，令人身脉皆动，而形无知也，其状若尸，或曰尸厥，刺其足大指内侧爪甲上，去端如韭叶，后刺足心，后刺足中指爪甲上各一疔，后刺手大指内侧，去端如韭叶，后刺手心主，少阴锐骨之端各一疔，立已。不已，以竹管吹其两耳，鬻其左角之发方一寸，燔治，饮以美酒一杯，不能饮者灌之，立已。

凡刺之数，先视其经脉，切而从之，审其虚而调之，不调者经

【今译】

明中趾爪甲上的内庭穴刺1针，在手大指侧的次指爪甲上的商阳穴各刺1针，可立即痊愈。左病刺右，右病刺左。

邪气侵入到手少阴、足少阴、手太阴、足太阴和足阳明的络脉。这五经的络脉都聚会于耳中，并上绕至左耳上面的额角。假如这5条脉络的脉气全部衰竭，就会使经脉虽运传如常，但形体失去知觉，就像死尸一样，称为尸厥。这时应当针刺其足大趾内侧距离爪甲有韭菜叶宽的隐白穴，然后再刺足心的涌泉穴，再刺足中趾爪甲上的厉兑穴，各刺1针；然后再刺手大指内侧距离爪甲韭菜叶宽的少商穴，再刺手少阴经在掌后锐骨端的神门穴，各刺1针，即可痊愈。如仍不愈，可用竹管吹病人的两耳，并把病人左边头角上的头发剃下约1方寸，烧制为末，用美酒1杯冲服。如因病人不能饮服，就把药酒灌入口中，病就可痊愈。

大凡针刺的方法，先要观察其经脉，切按推寻，详细审查疾病的虚实进行调治；如果经络不调，就用巨刺法；如果有疼痛而经脉没有



needling the right side [for treating the disease located on] the left side and needling the left side [for treating the disease located on] the right. ”

“Invasion of Xie (Evil) into the Collaterals of Hand-Shaoyin, Foot-Shaoyin, Hand-Taiyin, Foot-Taiyin and Foot-Yangming [Channels], which all converge in the ears and are connected with the forehead angles, leads to, if all the five Channels are exhausted, unconsciousness [of the patient appearing like] a corpse, though the Channels are still moving normally. [This syndrome] is also called Shijue (Corpse-Like Syncope) [which can be treated by] needling [the region] ^[23] above the inner side of the big toe, [the distance about the width of] one Chinese chive leaf away [from the angle of the toe nail]. [Then] the sole^[24] and [the region] above the middle toe once respectively. [Then the region] ^[25] above the nail of the middle toe is needled once respectively; [the region]^[26] at the inner side of the thumb, [the distance about the width of] one Chinese chive leaf [away from the nail], is needled. [Then] the Hand-Jueyin^[27] and the end of Ruigu (styloid process of radius)^[28] are needled once respectively. [With such a treatment, the disease] will be cured right away. [If it] is not cured, a bamboo tube is used to blow the ears [of the patient]. The hair of one Cun in size over the left forehead angle [of the patient] is cut off and burnt into ash which is mixed into a cup of wine. [If the patient] is unable to drink, [the wine] is poured into [the mouth of the patient]. [Then the patient] will be cured right away. ”

“[To use acupuncture to treat diseases, the acupuncturist] must examine the Channels first, press and feel [the Channels], differentiate Xu (Deficiency) and Shi (Excess), and then [use proper methods to] treat the disease. [If the Channel] is in disorder, [then the Acupoints on] the Channel should be needled;



【原文】

刺之，有痛而经不病者缪刺之，因视其皮部有血络者尽取之，此缪刺之数也。”

【今译】

病变的，则用缪刺法，并看其皮部是否有瘀血的络脉。如有，应把瘀血全部刺出。这就是缪刺的方法。”





[if there is] pain and the disease does not involve the Channel, [the method of] Miuci is used. [The acupuncturist must] inspect the skin [to see if] there is blood stasis in the Collaterals. [If there is blood stasis in the Collaterals, it is needled] to let out [blood]. This is the major method of Miuci.”

Notes:

- [1] See [9] in Chapter 62.
- [2] Here Qi refers to Xieqi (邪气, Evil-Qi).
- [3] See [9] in Chapter 62.
- [4] It refers to Dadun (大敦, LR 1).
- [5] It refers to Zhiyin (至阴, BL 67).
- [6] It refers to Jinmen (金门, BL 63).
- [7] It refers to Shangyang (商阳, LI 1).
- [8] It refers to Shenmai (申脉, BL 62).
- [9] Li (里) is a Chinese unit of length (= 1/2 kilometre).
- [10] It refers to Taichong (太冲, LR 3).
- [11] It refers to Dadun (大敦, LR 1).
- [12] It refers to Shangyang (商阳, LI 1).
- [13] It refers to Zhongchong (中冲, PC 9).
- [14] Qi here refers to Xieqi (邪气, Evil-Qi).
- [15] Qi here refers to Zhengqi (正气, Healthy-Qi).
- [16] Qi here refers to Xieqi (邪气, Evil-Qi).
- [17] It refers to Lidui (厉兑, ST 45).
- [18] It refers to Zuqiaoyin (足窍阴, GB 44).
- [19] It refers to Yongquan (涌泉, KI 1).
- [20] Shuzhong (枢中) refers to the region around Huantiao (环跳, GB 30).
- [21] It refers to Lidu (厉兑, ST 45).
- [22] It refers to Shangyang (商阳, LI 1).
- [23] It refers to Yinbai (隐白, SP 1).
- [24] It refers to Yongquan (涌泉, KI 1).
- [25] It refers to Lidui (厉兑, ST 45).
- [26] It refers to Shaoshang (少商, LU 11).
- [27] It refers to Zhongchong (中冲, PC 9).
- [28] It refers to Shenmen (神门, HT 7).





四时刺逆从论篇第六十四

【原文】

64.1 厥阴有余，病阴痹；不足病生热痹；滑则病狐疝风；涩则病少腹积气。

64.2 少阴有余，病皮痹隐疹，不足病肺痹。滑则病肺风疝，涩则病积洩血。

64.3 太阴有余，病肉痹寒中；不足病脾痹；滑则病脾风疝；涩则病积心腹时满。

64.4 阳明有余，病脉痹，身时热；不足病心痹；滑则病心风疝；

【今译】

64.1 厥阴之气有余，则发生阴痹；不足则发生热痹；脉滑利则患狐疝风；脉涩滞则患少腹积气。

64.2 少阴之气有余，则发生皮痹和隐疹；不足则发生肺痹；脉滑利则患肺风疝；脉涩滞则病积聚和尿血。

64.3 太阴之气有余，则发生肉痹和寒中；不足则发生脾痹；脉滑利则患脾风病；脉涩滞则病积聚和时时心腹胀满。

64.4 阳明之气有余，则发生脉痹，身体时常发热；不足则发生心痹；



Chapter 64

Sishici Nicong Lunpian:

Discussion on Acupuncture Following and Against the Changes in the Four Seasons

64. 1 Youyu (Surplus) of [Qi] in Jueyin [Channel] leads to Yinbi (Bi-Syndrome due to Yin-Cold) while Buzu (Insufficiency) [of Qi in Jueyin Channel] leads to Rebi (Bi-Syndrome marked by swelling and feverishness). Slippery [pulse] indicates Hushanfeng (a syndrome marked by pain of scrotum and occasional change of the size of the scrotum) while unsmooth [pulse] indicates accumulation of Qi in the lower abdomen.

64. 2 Surplus of [Qi] in Shaoyin [Channel] leads to Pibi (Bi-Syndrome marked by insensitivity of the skin) and urticaria while Insufficiency [of Qi in Shaoyin Channel] leads to Feibi (Bi-Syndrome marked by chest distress, cough and panting). Slippery [pulse] indicates Feifengshan (Lung-Wind Hernia) while unsmooth [pulse] indicates abdominal mass and blood in urine.

64. 3 Surplus of [Qi] in Taiyin [Channel] leads to Roubi (Bi-Syndrome of Muscles) and Hanzhong (cold attacking the middle) while Insufficiency [of Qi in Taiyin Channel] results in Pibi (Bi-Syndrome of Spleen). Slippery [pulse] indicates Pifengshan (Spleen-Wind Hernia) while unsmooth [pulse] indicates abdominal mass and occasional abdominal distension and fullness.

64. 4 Surplus of [Qi] in Yangming [Channel] leads to Maibi (Bi-Syndrome of Channel) and frequent body fever while Insuff-

【原文】

涩则病积时善惊。

64.5 太阳有余，病骨痹身重；不足病肾痹；滑则病肾风疝；涩则病积善时巅疾。

64.6 少阳有余，病筋痹胁满；不足病肝痹；滑则病肝风疝；涩则病积时筋急目痛。

64.7 是故春气在经脉，夏气在孙络，长夏气在肌肉，秋气在皮肤，冬气在骨髓中。

64.8 帝曰：“余愿闻其故。”

64.9 岐伯曰：“春者，天气始开，地气始泄，冻解冰释，水行经通，故人气在脉。夏者，经满气溢，入孙络受血，皮肤充实。长夏者，

【今译】

脉滑利则患心风疝；脉涩滞则病积聚和不时发惊。

64.5 太阳之气有余，则发生骨痹，身体沉重；不足则发生肾痹；脉滑利则患肾风疝；脉涩滞则病积聚，且时常发生巅顶部疾病。

64.6 少阳之气有余，则发生筋痹和胁部胀满；不足则发生肝痹；脉滑利则患肝风疝；脉涩滞则病积聚，时常发生筋脉拘急目痛。

64.7 所以说春天人气在经脉，夏天人气在孙络，长夏人气在肌肉，秋天人气在皮肤，冬天人气在骨髓中。

64.8 黄帝说：“我想听听其中的道理。”

64.9 岐伯回答说：“春季，天之阳气开始生发，地之阴气也开始发泄，冰冻逐渐消融，水道通行，所以人气在经脉。夏季，经满气溢，气血流溢于孙络，皮肤得以充实。长夏，经脉和络脉中的气血旺盛，



iciency [of Qi in Yangming Channel] results in Xinbi (Bi-Syndrome of Heart). Slippery [pulse] indicates Xinfengshan (Heart-Wind Hernia) while unsmooth [pulse] suggests abdominal mass and frequent feeling of fright.

64. 5 Surplus of [Qi] in Taiyang [Channel] leads to Gubi (Bi-Syndrome of Bone) and heaviness of the body while Insufficiency [of Qi in Taiyang Channel] results in Shenbi (Bi-Syndrome of Kidney). Slippery [pulse] indicates Shenfengshan (Kidney-Wind Hernia) while unsmooth [pulse] suggests abdominal mass and frequent [occurrence of disease in] the vertex.

64. 6 Surplus of [Qi] in Shaoyang [Channel] leads to Jinbi (Bi-Syndrome of Sinew) and fullness of the rib-side while Insufficiency [of Qi in Shaoyang Channel] results in Ganbi (Bi-Syndrome of Liver) . Slippery [pulse] indicates Ganfengshan (Liver-Wind Hernia) while unsmooth [pulse] suggests abdominal mass, spasm of sinew and pain of the eyes.

64. 7 So Chunqi (Spring-Qi) is in the Channels, Xiaqi (Summer-Qi) is in the fine Collaterals, Changxiaqi (Late Summer-Qi) is in the muscles, Qiuqi (Autumn-Qi) is in the skin and Dongqi (Winter-Qi) is in the bone marrow.

64. 8 Huangdi said, "I'd like to know the reasons."

64. 9 Qibo said, "Spring [is the season in which] Tianqi (Heaven-Qi) begins to rise and Diqi (Earth-Qi) starts to grow; cold begins to subside and ice starts to melt; water begins to flow and Channels start to run freely. That is why it is said that Renqi (Human-Qi) is in the Channels. Summer [is the season in which] the Channels are full and Qi is in abundance. [Then blood and Qi] flow into the fine Collaterals to nourish the skin. Late summer

【原文】

经络皆盛，内溢肌中。秋者，天气始收，腠理闭塞，皮肤引急。冬者盖藏，血气在中，内著骨髓，通于五脏。是故邪气者，常随四时之气血而入客也，至其变化不可为度，然必从其经气，辟除其邪，除其邪则乱气不生。”

64. 10 帝曰：“逆四时而生乱气奈何？”

64. 11 岐伯曰：“春刺络脉，血气外溢，令人少气；春刺肌肉，血气环逆，令人上气；春刺筋骨，血气内著，令人腹胀。夏刺经脉，血气乃竭，令人解体；夏刺肌肉，血气内却，令人善恐；夏刺筋骨，血气上逆，令人善怒。秋刺经脉，血气上逆，令人善忘；秋刺络脉，气不外行，

【今译】

内溢于肌中。秋季，天气开始收敛，腠理闭塞，皮肤收缩。冬季主闭藏，人身的气血收藏在内，聚集于骨髓，通于五脏。所以邪气也往往随着四时气血的变化而侵入人体，其变化难以揣度。但必须顺应四时经气的变化驱除邪气，逆乱之气就不会产生了。”

64. 10 黄帝问道：“针刺违反了四时之气而导致气血逆乱的情况是怎样的？”

64. 11 岐伯回答说：“春天刺络脉，会使血气向外散溢，使人少气；春天刺肌肉，会使血气循环逆乱，使人上气咳喘；春天刺筋骨，会使血气留着于内，使人腹胀。夏天刺经脉，会使血气衰竭，使人倦惰；夏天刺肌肉，会使血气虚于内，使人易于恐惧；夏天刺筋骨，会使血气上逆，使人易怒。秋天刺经脉，会使血气上逆，使人健忘；秋天刺络脉，

[is the season in which] the Channels and Collaterals are full [with blood and Qi which] extravasate internally in the muscles. Autumn [is the season in which] Tianqi (Heaven-Qi) starts to astringe, Couli (muscular interstice) is stagnated and the skin is shrunk. Winter [is the season for] storage in which blood and Qi maintain inside in the bone marrow and the Five Zang-Organs. So Xieqi (Evil-Qi) invades the body following the changes of Qi and blood in the four seasons. As to its changes, it is difficult to measure. However, [the treatment] must be done according to [the changes of] Jingqi (Channel-Qi) to expel Xie (Evil). Once the Xie (Evil) is expelled, disorder of Qi will be prevented.”

64. 10 Huangdi asked, “What are the manifestations of the disorder of Qi [caused by] violation of [the rules of] the four seasons [in performing acupuncture]?”

64. 11 Qibo answered, “[Wrong] needling of the Collaterals in spring causes dispersion of blood and Qi, leading to shortage of Qi; [wrong] needling of muscles in spring causes reverse flow of blood and Qi, leading to panting; [wrong] needling of sinews and bones in spring causes retention of blood and Qi inside, leading to abdominal distension. [Wrong] needling of the Channels in summer causes exhaustion of blood and Qi, leading to lassitude of the body; [wrong] needling of the muscles in summer causes deficiency of blood and Qi inside, leading to frequent feeling of fear; [wrong] needling of sinews and bones in summer causes upward adverse flow of blood and Qi, leading to frequent flare of temper. [Wrong] needling of the Channels in autumn causes upward adverse flow of blood and Qi, leading to amnesia; [wrong]





【原文】

令人卧不欲动；秋刺筋骨，血气内散，令人寒栗。冬刺经脉，血气皆脱，令人目不明；冬刺络脉，内气外泄，留为大痹；冬刺肌肉，阳气竭绝，令人善忘。凡此四时刺者，大逆之病，不可不从也，反之，则生乱气相淫病焉。故刺不知四时之经，病之所生，以从为逆，正气内乱，与精相薄。必审九候，正气不乱，精气不转。”

64. 12 帝曰：“善。”

刺五脏，中心一日死，其动为噫；中肝五日死，其动为语；中肺三日死，其动为咳；中肾六日死，其动为嚏欠；中脾十日死，其动为吞。

【今译】

气血不能外行，使人嗜卧而不欲动；秋天刺筋骨，会使血气耗散于内，使人发生寒战。冬天刺经脉，会使血气虚脱，使人目视不明；冬天刺络脉，则使血气外泄，使人患大痹；冬天刺肌肉，会使阳气竭绝，使人健忘。凡是违背四时之气的刺法，都可使气血逆乱而致病，所以必须遵守四时变化的规律进行针刺。反之，则使人血气逆乱相淫为病。所以针刺如果不懂四时经气的所在和疾病的发生情况，以顺为逆，就会使正气内乱，邪气与精气相搏击。因此一定要仔细审察九候的脉象，这样正气就不会逆乱，精气也不受邪气的耗损而逆传。”

64. 12 黄帝说：“好。”

针刺误中五脏，如刺中心脏，1天就要死亡，其病变的症状为噫气；刺中肝脏，5天就要死亡，其病变的症状为多语；刺中肺脏，3天就要死亡，其病变的症状为咳嗽；刺中肾脏，6天就要死亡，



needling of the Collaterals in autumn makes it difficult for Qi to flow externally, leading to somnolence and no desire to move; [wrong] needling of the sinews and bones in autumn causes internal dispersion of blood and Qi, leading to chills. [Wrong] needling of the Channels in winter causes depletion of blood and Qi, leading to blurred vision; [wrong] needling of the Collaterals in winter causes external leakage of internal Qi, leading to Dabi (Major Bi-Syndrome); [wrong] needling of the muscles in winter causes exhaustion of Yangqi, leading to amnesia. Thus violation [of the changes in] the four seasons [in performing acupuncture] inevitably causes diseases due to disorder [of Qi]. [So the changes of the four seasons] must be followed [in performing acupuncture]. Otherwise, disease will be caused due to disorder of Qi. Ignorance [of the location of Qi in] the Channels in the four seasons [in performing acupuncture] causes diseases; violation instead of following [the changes of Qi in the four seasons] leads to internal disorder of Zhengqi (Healthy-Qi) and conflict between [Xieqi (Evil-Qi)] and Jing (Essence). [In performing acupuncture, the doctor] must carefully examine [the pulse states in] the Three Regions and Nine Divisions so as to prevent disorder of Zhengqi (Healthy-Qi) and consumption of Jingqi (Essence-Qi). ”

64. 12 Huangdi said, “Good.”

[Wrong] insertion of the needle into the Five Zang-Organs [causes death]. [To be specific, wrong] needling of the heart leads to death in one day and the changed symptom is belching; [wrong] needling of the liver leads to death in five days and the changed symptom is excessive talking (polylogia); [wrong] needling of the lung leads to death in three days and the changed symptom is



【原文】

刺伤人五脏必死，其动则依其脏之所变，候知其死也。

【今译】

其病变的症状为喷嚏和呵欠；刺中脾脏，10天就要死亡，其病变的症状为吞咽之状。刺伤了人的五脏，必致死亡，可根据不同病变的症状来判断刺伤何脏，并预知其死亡的日期。





cough; [wrong] needling of the kidney leads to death in six days and the changed symptoms are sneezing and yawning; [wrong] needling of the spleen leads to death in ten days and the changed symptom is swallowing. Impairment of the Five Zang-Organs [in needling] inevitably causes death and the changed symptom [shows which Zang-Organ is impaired and] foretells [the date of] death.



标本病传论篇第六十五

【原文】

65.1 黄帝问曰：“病有标本，刺有逆从，奈何？”

65.2 岐伯对曰：“凡刺之法，必别阴阳，前后相应，逆从得施，标本相移。故曰：有其在标而求之于标，有其在本而求之于本，有其在本而求之于标，有其在标而求之于本。故治有取标而得者，有取本而得者，有逆取而得者，有从取而得者。故知逆与从，正行无问，知标

【今译】

65.1 黄帝问道：“疾病有标和本的分别，刺法有逆和从的不同，这是怎么回事呢？”

65.2 岐伯回答说：“大凡针刺，必先辨别其阴阳属性，疾病的先后，然后运用逆治和从治，决定先治标还是先治本。所以说有的病在标就治标，有的病在本就治本，有的病在本却治标，有的病在标却治本。在治疗上，有治标而愈的，有治本而愈的，有逆治而愈的，有从治而愈的。所以懂得了逆治和从治的道理，便能进行正确的治疗而不必疑虑；懂得了标本之间的轻重缓急，治疗



Chapter 65

Biaoben Bingchuan Lunpian:

Discussion on the Transmission of Biao and Ben

65. 1 Huangdi asked, “What does it mean [by saying that] diseases have Biao and Ben^[1] and acupuncture [therapy] has Ni and Cong^[2]?”

65. 2 Qibo answered, “To do needling, [one] must differentiate [whether the disease is of] Yin or Yang [in nature], [make sure which disease has occurred] first and [which disease has occurred] later [so as to be clear about the progress of the diseases], [and then decides to treat the diseases with] contrary [treatment] or routine [treatment] [or to deal first with] Biao [or with] Ben [according to] the interrelationship [between diseases]. That is why it is said that sometimes Biao [diseases] are treated from [the aspect of] Biao, sometimes Ben [diseases] are treated from [the aspect of] Ben, sometimes Ben [diseases] are treated from [the aspect of] Biao and sometimes Biao [diseases] are treated from [the aspect of] Ben. So [in terms of the curative effect,] sometimes [diseases] are cured by treating [the aspect of] Biao, sometimes [diseases] are cured by treating [the aspect of] Ben, sometimes [diseases] are cured by using contrary [treatment], and sometimes [diseases] are cured by adopting routine [treatment]. [If one is] aware of contrary [treatment] and routine [treatment], [he is able] to take correct treatment without any hesitation. [If one] knows [the state of] Biao or [the condition of] Ben, [he is able] to avoid making any errors [in treating

【原文】

本者，万举万当，不知标本，是谓妄行。

夫阴阳、逆从、标本之为道也，小而大，言一而知百病之害。少而多，浅而博，可以言一而知百也。以浅而知深，察近而知远，言标与本，易而勿及。治反为逆，治得为从。

先病而后逆者治其本；先逆而后病者治其本；先寒而后生病者治其本；先病而后生寒者治其本；先热而后生病者治其本；先热而后生中满者治其标；先病而后泄者治其本；先泄而后生他病者治其本，必且调之，乃治其他病；先病而后生中满者治其标；

【今译】

时就能屡治屡愈。如果不知标本，那就是妄治了。

阴阳、逆从、标本的道理，可以使人们对疾病的认识就由小到大，知道许多疾病的危害。由小而知多，由浅而知深，言一而知百。以浅而知深，察近而知远。标与本的道理，讲起来容易，但真正掌握却不易。相反而治的是逆治，相顺而治的为从治。

先患病而后气血逆乱的，治其本；先气血逆乱而后患病的，治其本；先有寒而后生病的，治其本；先患病而后生寒的，治其本；先有热而后生病的，治其本；先有热而后生中满的，治其标；先患病而后发生泻泄的，治其本；先患泻泄而后生其他疾病的，治其本。



patients]. [If one is] unaware of Biao and Ben [when treating patients], [he will inevitably] make mistakes.”

“The principle [for applying] Yin and Yang, Ni and Cong as well as Biao and Ben [in treating diseases] seems to be simple, [but is] significant [in application]. [If one] understands this principle, [he may] know the harm of all diseases. [That means] to know more [information] and to obtain more knowledge, extending [one’s knowledge from] one [typical matter] to one hundred [other similar cases]. To get profound [knowledge from] simple [learning], to observe [things] far away [by inspecting the things] nearby, and to grasp [the essence of] Biao and Ben [are the activities that are] easy [to describe] but difficult [to do].”

“Treatment contrary to [the state of Biao and Ben] is Ni and treatment according to [the condition of Biao and Ben] is Cong^[3]. The treatment of the disease followed by disorder [of blood and Qi should be] concentrated on its Ben; the treatment of the disorder [of blood and Qi] followed by onset of disease [should be] concentrated on its Ben; the treatment [of the case marked by] cold [attack] followed by onset of disease [should be] concentrated on its Ben; the treatment [of the case marked by] onset of disease followed by cold [should be] concentrated on its Ben; the treatment [of the case marked by] heat [attack] followed by onset of disease [should be] concentrated on its Ben; the treatment [of the case marked by] heat [attack] followed by middle fullness [should be] concentrated on its Biao; the treatment [of the case marked by] disease followed by diarrhea [should be] concentrated on its Ben; the treatment of [the case marked by] diarrhea followed by disease [should be] concentrated on its Ben and only

【原文】

先中满而后烦心者治其本。人有客气，有同气。小大不利治其标，小大利治其本。病发而有余，本而标之，先治其本，后治其标；病发而不足，标而本之，先治其标，后治其本。谨察间甚，以意调之，间者并行，甚者独行。先小大不利而后生病者治其本。

夫病传者，心病先心痛，一日而咳，三日胁支痛，五日闭塞不通，身痛体重；三日不已，死。冬夜半，夏日中。

【今译】

必须先把泻泄调治好，然后再治其他病。先患病而后发生中满的，治其标；先患中满而后出现烦心的，治其本。人体有邪气也有真气。大、小便不利的，治其标；大小便通利的，治其本。疾病发作表现为邪气有余，就用本而标之的治法，即先治其本，后治其标。疾病发作表现为正气不足，就用标而本之的治法，即先治其标，后治其本；要谨慎地观察病情的轻重缓急，用心调治。病轻的，可标本兼治；病重的，治本或治标，应单独进行。先有大小便不利而后发其他疾病的，应当先治其本。

疾病的传变，心病先发心痛，1日病传于肺而咳嗽；3日病传于肝而胁肋痛；5日病传于脾而痞闷闭塞不通、身痛体重；再过3日不愈，就要死亡。冬天死于半夜，夏天死于中午。



when [diarrhea] is well dealt with can other diseases be treated; the treatment [of the case marked by] disease followed by middle fullness [should be] concentrated on its Biao; and the treatment [of the case marked by] middle fullness followed by dysphoria [should be] concentrated on its Ben. In the human body, there are Keqi^[4] and Tongqi^[5]. The treatment [of the case marked by] difficulty in urination and defecation [should be] concentrated on its Biao; the treatment [of the case marked by] normal urination and defecation [should be] concentrated on its Ben. [If] the disease [is caused by] superabundance [of Xie (Evil)], [Xie] is the Ben [and therefore] the treatment [should be concentrated on] its Ben first and then on its Biao. [If] the disease [is caused by] insufficiency [of Zhengqi (Healthy-Qi)], [insufficiency of Zhengqi] is its Biao [and therefore] the treatment [should be concentrated on] its Biao first and then on its Ben. Great care must be taken to observe [the pathological condition] and deal with it carefully. [If the disease is mild, the treatment can be concentrated] simultaneously [on its Ben and its Biao]. [If the disease is] serious, [the treatment should be concentrated only on] one aspect. The treatment [of the case marked by] difficulty in urination and defecation followed by onset of disease [should be concentrated on] its Ben.”

“In terms of the transmission of disease, heart disease first leads to heart pain. [It causes] cough in the first day [when the disease is transmitted to the lung], hypochondriac pain after three more days [when the disease is transmitted to the liver] as well as obstruction [of the abdomen], pain and heaviness of the body after five more days [when the disease is transmitted to the

【原文】

肺病喘咳，三日而胁支满痛，一日身重体痛，五日而胀，十日不已，死。冬日入，夏日出。

肝病头目眩，胁支满，三日体重身痛，五日而胀，三日腰脊少腹痛，胫酸，三日不已，死。冬日入，夏早食。

脾病身痛体重，一日而胀，二日少腹腰脊痛胫酸，三日背脊筋痛，小便闭，十日不已，死。冬人定，夏晏食。

肾病少腹腰脊痛，筋痠，三日背脊筋痛，小便闭；三日腹胀；

【今译】

肺病先发喘咳，3日不愈则病传于肝，胁肋胀满疼痛；再过1日病邪传于脾，则身体沉重疼痛；再过5日病邪传于胃，则腹胀；再过10日不愈，就要死亡。冬天死于日落之时，夏天死于日出之时。

肝病先头晕目眩，胁肋胀满，3日后病传于脾则体重身痛；再过5日病传于胃，则腹胀；再过3日病传于肾，腰脊少腹疼痛，足胫发酸；再过3日不愈，就要死亡，冬天死于日落之时，夏天死于早饭之时。

脾病先身体沉重疼痛，1日病邪传于胃，则腹胀；再过2日病邪传于肾，则少腹腰脊疼痛，足胫发酸；再过3日病邪传于膀胱，发生背脊筋疼痛，小便不通；再过10日不愈，就要死亡。冬天死于夜深人定之时，夏天死于晚饭之时。

肾病先少腹腰脊疼痛，胫部发酸，3日病邪传入膀胱，发生背脊筋疼痛，小便不通；再过3日病邪传于胃，则腹胀；再过3日病邪传于肝，



spleen]. [If the disease] is not cured after three more days, [the patient will] die in the midnight in winter and noon in summer. Lung disease [leads to] panting and cough. [It causes] hypochondriac fullness and pain after three more days [when the disease is transmitted to the liver], heaviness and pain of the body in the fourth day [when the disease is transmitted to the spleen], distension after five more days [when the disease is transmitted to the stomach]. [If the disease] is not cured after ten more days, [the patient will] die when the sun sets in winter and when the sun rises in summer. Liver disease [leads to] dizziness and hypochondriac fullness. [It causes] heaviness and pain of the body in the third day [when the disease is transmitted to the spleen], distension after five more days [when the disease is transmitted to the stomach], and pain of the waist, lower abdomen and leg after three more days [when the disease is transmitted to the kidney]. [If the disease] is not cured after another three more days, [the patient will] die when the sun sets in winter and when it is time for breakfast in summer. Spleen disease [leads to] pain and heaviness of the body. [It causes] distension in the first day [when the disease is transmitted to the stomach], pain in the lower abdomen, waist, back and leg after two more days [when the disease is transmitted to the kidney], pain in the back and sinews and anuria [along both sides of the spine] after three more days [when the disease is transmitted to the bladder]. [If the disease] is not cured after ten more days, [the patient will] die in the night [when people have gone to bed] in winter and in the morning [when it is time for] breakfast in summer. Kidney disease [leads to] pain in lower abdomen, waist, back and leg. [It

【原文】

三日两胁支痛，三日不已，死。冬大晨，夏晏晡。

胃病胀满，五日少腹腰脊痛，脘痠；三日背膈筋痛，小便闭；五日身体重；六日不已，死。冬夜半后，夏日昃。

膀胱病小便闭，五日少腹胀，腰脊痛，脘酸；一日腹胀；一日身体痛；二日不已，死。冬鸡鸣，夏下晡。

诸病以次是相传，如是者，皆有死期，不可刺。间一脏止，

【今译】

则两胁胀痛；再过3日不愈，就要死亡。冬天死于天亮，夏天死于黄昏。

胃病先腹部胀满，5日病邪传于肾，少腹腰脊疼痛，胫部发酸；再过3日病邪传于膀胱，发生背脊筋疼痛，小便不通；再过5日病邪传于脾，则身体沉重；再过6日不愈，就要死亡。冬天死于半夜后，夏天死于午后。

膀胱病先小便不通，5日后病邪传于肾，则少腹胀满，腰脊疼痛，胫部发酸；再过1日病邪传于胃，则腹胀；再过1日病邪传于脾，则身体疼痛；再过2日不愈，就要死亡。冬天死于夜间鸡叫，夏天死于下午。

各种疾病按次序相互传变，如按以上次序相传的，都有一定的死



causes] pain of the sinews [along both sides of the spine] and anuria three days later [when the disease is transmitted to the bladder], abdominal distension after another three days [when the disease is transmitted to the stomach], hypochondriac pain [when the disease is transmitted to the liver]. [If the disease] is not cured after another three days, [the patient will] die in the dawn in winter and in the dusk in summer. Stomach disease [leads to] distension and fullness. [It causes] pain of the lower abdomen, waist, back and leg five days [after the occurrence when the disease is transmitted to the kidney, pain of the sinews [along both sides of the spine] and anuria after three more days [when the disease is transmitted to the bladder], heaviness of the body after five more days [when the disease is transmitted to the spleen]. [If the disease] is not cured after six more days, [the patient will] die after the midnight in winter and in the afternoon in summer. Bladder disease [leads to] anuria. [It causes] lower abdominal distension, pain of the waist, back and leg five days later [when the disease is transmitted to the kidney], abdominal distension after one more day [when the disease is transmitted to the spleen, pain of the body after another day [when the disease is transmitted to the spleen]. [If the disease] is not cured after two more days, [the patient will] die in the night when rooster crows in winter and in the afternoon in summer. ”

“All diseases are transmitted according to certain order. [Diseases transmitted with] such an order all have a definite time of death and cannot be cured by acupuncture. [Diseases that do



【原文】

及至三四脏者，乃可刺也。”

【今译】

期，不可用针刺治疗；凡间隔一脏相传，不可针刺。按三四脏传变的，可以用针刺治疗。”





not follow such an order in transmission but] are transmitted once every other organ or every three or four organs [can be treated by] acupuncture.”

Notes:

[1] See [15] in Chapter 13.

[2] See [8] in Chapter 15.

[3] Gao Shizong (高士宗) explained, “If one is unaware of Biao and Ben, he may treat the patient with opposite therapeutic method; if one is aware of Biao and Ben, he may treat the patient with suitable therapeutic method.”

[4] Keqi (客气) means exogenous pathogenic factors.

[5] Tongqi (同气) is explained differently. One explanation is that Tongqi (同气) refers to endogenous pathogenic factors inside the body. The other explanation is that Tongqi (同气) refers to Zhenqi (真气, Genuine-Qi).



卷第十九

天元纪大论篇第六十六

【原文】

66.1 黄帝问曰：“天有五行，御五位，以生寒暑燥湿风；人有五脏，化五气，以生喜怒思忧恐。论言五运相袭而皆治之，终朞之日，周而复始，余已知之矣，愿闻其与三阴三阳之候，奈何合之？”

鬼臾区稽首再拜对曰：“昭乎哉问也。夫五运阴阳者，天地之道也，万物之纲纪，变化之父母，生杀之本始，神明之府也，可不通乎！故物生谓之化，物极谓之变，阴阳不测谓之神，神用无方谓之圣。夫变化之为用也，在天为玄，在人为道，在地为化，化生五味，

【今译】

66.1 黄帝问道：“天有五行，临治于五位，从而产生寒、暑、燥、湿、风等气候变化。人有五脏化生五志，从而产生喜、怒、思、忧、恐等情志变化。经论所谓五运递相因袭，都有固定的顺序，到了一年终结之时，又重新开始。这些我已经知道了。我还想听听五运和三阴三阳是怎样结合的。”

鬼臾区再次跪拜回答说：“您提的这个问题很高明啊！五运和阴阳是自然界的一般规律，是自然万物的总纲，是事物发展变化的基础，是生长毁灭的根本，是宇宙间无穷变化之所在。这些道理怎么能不通晓呢！因而事物的生长叫做化，发展到极点叫做变，难以探测的阴阳变化叫做神，能够掌握和运用这种无穷变化原则的人，叫做圣。阴阳变化的作用，在天则表现为深远无穷，在人则表现为对自然规律的认



Chapter 66

Tianyuanji Dalunpian: Major Discussion on
the Law of Motions and Changes in Nature

66.1 Huangdi asked, “In nature there exists the Wuxing (Five-Elements) that governs the five directions to produce Cold, Summer-Heat, Dryness, Dampness and Wind; in the human body there exists Five Zang-Organs that transforms five kinds of Qi to generate [the emotions of] joy, anger, contemplation, anxiety and fear. [According to] the Canon, Wuyun (Five-Motions) moves one after another to dominate over [each season] respectively. I have already known that such a circular movement renews at the end of a year. Now I’d like to know how it combines with three Yin and three Yang?”

Gui Yuqu kowtowed again and answered, “How excellent [Your Majesty’s] question is! The Wuyun (Five-Motions) and Yin and Yang are the Dao (law) of the heavens and earth, the fundamental principle of all things, the parents of change, the beginning of birth and death and the storehouse of Shenming^[1]. [One] must be aware of [these tenets]. The beginning of things is called Hua (transformation), the extreme [development of] things is called Bian (change), undetectable [changes of] Yin and Yang is called Shen (subtle changes) and [those who can master and control such a] Shen (subtle changes) is called Sheng (sage). The changes [of Yin and Yang] demonstrate as Xuan (profoundness and mysteriousness) in the heavens, as Dao (law of cognition) in human

【原文】

道生智，玄生神。神在天为风，在地为木；在天为热，在地为火；在天为湿，在地为土；在天为燥，在地为金；在天为寒，在地为水；故在天为气，在地成形，形气相感而化生万物矣。然天地者，万物之上下也；左右者，阴阳之道路也；水火者，阴阳之征兆也；金木者，生成之终始也。气有多少，形有盛衰，上下相召，而损益彰矣。”

66.2 帝曰：“愿闻五运之主时也何如？”

66.3 鬼臾区曰：“五气运行，各终朞日，非独主时也。”

66.4 帝曰：“请闻其所谓也。”

66.5 鬼臾区曰：“臣积考《太始天元册》文曰：太虚寥廓，肇基化元，万物资始，五运终天，布气真灵，揔统坤元，九星悬朗，七曜周旋，

【今译】

识，在地则表现为万物的生化。地的生化产生五味，对自然规律的认识产生智慧，在深远的宇宙空间产生了无穷尽的变化。神明的作用，在天为风，在地为木；在天为热，在地为火；在天为湿，在地为土；在天为燥，在地为金；在天为寒，在地为水。所以在天为无形之气，在地为有形之质，形气相感就能化生万物。所以天地是万物的上下，左右为阴阳的道路，水火是阴阳的象征，金木是生成的终始。气有多少的不同，质有旺盛和衰老的区别，形气互相感召，太过和不及的现象就显露出来了。”

66.2 黄帝说：“我想听听五运分主四时是怎样的。”

66.3 鬼臾区回答说：“五气运行，各主一年，不是单独只主四时。”

66.4 黄帝说：“请把其中的道理讲给我听。”

66.5 鬼臾区说：“臣久已考查过《太始天元册》。文中说：广阔无边的天空，是物质生化之本元基础，是万物滋生的开始。五运行于天道，



beings and as Hua (transformation) on the earth. [The activity of] Hua (transformation) generates five flavors, [the practice of] Dao (law of cognition) generates wisdom, [the permeation of] Xuan (profoundness and mysteriousness) generates Shen (subtle changes). Shen (subtle changes) manifests as wind in the heavens and as wood on the earth, as heat in the heavens and as fire on the earth, as dampness in the heavens and as soil on the earth, as dryness in the heavens and as metal on the earth, as cold in the heavens and as water on the earth. So [it appears] as Qi (air) in the heavens and as Xing (form) on the earth. The interaction between Qi (air) and forms produces everything. Thus the heavens and the earth exist in the upper and lower^[2] of all the things [in the natural world], the left and the right stand for the routes of Yin and Yang [along which they are ascending and descending], Water and Fire are the symbols of Yin and Yang, Metal and Wood represent the beginning and ending of generation. Qi (air) fluctuates in quantity and Xing (form) varies in development. The interaction between the upper and the lower^[3] demonstrates [the aspects of] predominance and decline [of things].”

66.2 Huangdi asked, “I’d like to know how the Wuyun (Five-Motions) dominates over each season?”

66.3 Gui Yuqu answered, “[Each Motion in] the Wuyun (Five-Motions) dominates over one year, not just over the [four] seasons.”

66.4 Huangdi said, “Please explain it for me.”

66.5 Gui Yuqu said, “I have consulted it in [the book entitled] *Taishi Tianyu*. It says that the borderless heavens is the primary source of the transformation [of all things] and the beginning of everything. The Wuyun (Five-Motions) moves in the



【原文】

曰阴曰阳，曰柔曰刚，幽显既位，寒暑弛张，生生化化，品物咸章。臣斯十世，此之谓也。”

66.6 帝曰：“善。何谓气有多少，形有盛衰？”

66.7 鬼臾区曰：“阴阳之气各有多少，故曰三阴三阳也。形有盛衰，谓五行之治，各有太过不及也。故其始也，有余而往，不足随之，不足而往，有余从之，知迎知随，气可与期。应天为天符，承岁为岁直，三合为治。”

【今译】

布施天地真元之气，统摄着作为万物生长之根本的坤元，九星悬照，七曜旋转。于是万物有阴阳的变化，有柔刚的区别，幽暗和显明有一定的位次，寒冷和暑热按一定的季节更替。这些生生不息之机，变化无穷之道，表现出了宇宙万物的不同形象。臣家十世相传，就是前面讲的这些道理。”

66.6 黄帝说：“好。什么叫气有多少，形有盛衰呢？”

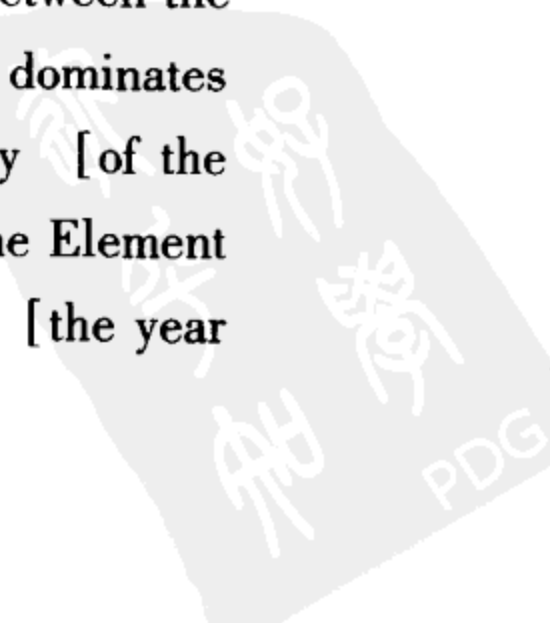
66.7 鬼臾区回答说：“阴阳之气各有多少的不同，所以有三阴三阳之说。形有盛衰，指五行之治，各有太过不及的区别。所以在开始的时候如果太过了，随之便是不及；如果在开始的时候不及，随后的便是太过。只要明白了迎之而至的是什么气和随之而至的是什么气，就可以预知一年中运气的盛衰情况。凡运气与司天之气相符的，属于天符之年，运气与岁支的五行相同的，属于岁直之年，运气与司天之气及年支相合的，属于三合之年。”



heavens in cycles, distributing Zhenling (Primary and Genuine Qi for transformation) and generalizing Kunyuan (Primary Source for generation and transformation). The Seven Stars are shining in the heavens, [giving rise to the changes of] Yin and Yin [in everything], [variations of] firmness and softness [in the properties of things], [the order of] darkness and brightness [in different regions] and [the alternation of] cold and heat [in different seasons]. Such incessant variation and transformation reflect various changes [of things in the universe]. I have [studied] this matter for ten generations [and found that the tenets are] just like that.”

66. 6 Huangdi said, “Good! What do you mean by saying that Qi (air) fluctuates in quantity and Xing (form) varies in development?”

66. 7 Gui Yuqu answered, “Yinqi and Yangqi vary in quantity. That is why there are three Yin and three Yang. The variation in the development of Xing (form) indicates that the domination of the Wuxing (Five-Elements) in a year is either Taiguo (excess) or Buji (insufficiency). So [if it] starts with excess, insufficiency follows; [if it] begins with insufficiency, excess follows. Awareness of Ying (the beginning) and Sui (the following development) [enables one] to predict the time when Qi arrives. Agreement [of the Middle Motion with Qi that governs] the heavens is called Tianfu [year], the correspondence [between the Middle Motion and the Element in the Wuxing that] dominates over a year is called Suizhi (year) and the conformity [of the Middle Motion to the Qi that governs the heavens and the Element in Wuxing that dominates over in a year] is known as [the year of] Triple Combination.”



【原文】

66.8 帝曰：“上下相召奈何？”

66.9 鬼臾区曰：“寒暑燥湿风火，天之阴阳也，三阴三阳上奉之。木火土金水火，地之阴阳也，生长化收藏下应之。天以阳生阴长，地以阳杀阴藏。天有阴阳，地亦有阴阳。故阳中有阴，阴中有阳。所以欲知天地之阴阳者，应天之气，动而不息，故五岁而右迁，应地之气，静而守位，故六期而环会，动静相召，上下相临，阴阳相错，而变由生也。”

66.10 帝曰：“上下周纪，其有数乎？”

66.11 鬼臾区曰：“天以六为节，地以五为制，周天气者，六期为一

【今译】

66.8 黄帝问道：“上下互相感召是怎样的呢？”

66.9 鬼臾区回答说：“寒、暑、燥、湿、风、火，是天的阴阳，三阴三阳上承之。木、火、土、金、水、火，是地的阴阳，生长化收藏下应之。在天为阳生阴长，在地为阳杀阴藏。天气有阴阳，地气也有阴阳。因此说，阳中有阴，阴中有阳。所以要了解天地阴阳的变化。与六气相应的五运，运动不息。所以5年之间自东向西运转换1次。与五运相应的六气，是比较迟缓的。所以6年间环周1次。由于动静相感，上下加临，阴阳交错，于是变化就发生了。”

66.10 黄帝问道：“天气和地气循环周旋，有没有定数呢？”

66.11 鬼臾区回答说：“司天之气以六为节，司地之气以五为制。司天之气六年循环一周，谓之一备；司地之气五年循环一周，谓之一周。



66. 8 Huangdi asked, "How do the Upper (Heaven-Qi) and the Lower (Earth-Qi) interact with each other?"

66. 9 Gui Yuqu answered, "Cold, Summer-Heat, Dryness, Dampness, Wind and Fire represent Yin and Yang of the heavens, [which are] followed by three Yin and three Yang; Wood, Fire, Earth, Metal and Water stand for Yin and Yang of the earth, [which are] followed by germination, growth, transformation, ripening and storage. [In] the heavens, Yang [manages] germination and Yin governs growth; [on] the earth, Yang [manages] killing and Yin [controls] storage. [There are] Yin and Yang in both the heavens and the earth. So there is Yin within Yang and Yang within Yin. [The changes of] Yin and Yang in the heavens and earth are like this: The Qi corresponding to the heavens is in constant motion and moves [one step toward] the right in five years; the Qi corresponding to the earth is relatively static and accomplishes one cycle [of movement] in six years. Mutual affection between motion and quietness, interaction between the Upper (the heavens) and the Lower (the earth) as well as the communication between Yin and Yang give rise to change."

66. 10 Huangdi asked, "Are there any rules for the cycles of movement of the Upper (the heavens) and the Lower (the earth)?"

66. 11 Gui Yuqu answered, "[The Qi corresponding to] the heavens follows [the system of] six and [the Qi corresponding to] the earth follows [the system of] five. The Qi [corresponding to] the heavens accomplishes one cycle [of movement] in six years; the Qi [corresponding to] the earth accomplishes one cycle [of movement] in five years. [In terms of Fire Motion,] Junhuo (Monarch-Fire) only has a name [but does not keep the position]

【原文】

备；终地纪者，五岁为一周。君火以明，相火以位，五六相合，而七百二十气为一纪，凡三十岁；千四百四十气，凡六十岁而为一周，不及太过，斯皆见矣。”

66.12 帝曰：“夫子之言，上终天气，下毕地纪，可谓悉矣。余愿闻而藏之，上以治民，下以治身，使百姓昭著，上下和亲，德泽下流，子孙无忧，传之后世，无有终时，可得闻乎？”

66.13 鬼臾区曰：“至数之机，迫迮以微，其来可见，其往可追，敬之者昌，慢之者亡。无道行私，必得天殃，谨奉天道，请言真要。”

66.14 帝曰：“善言始者，必会于终，善言近者，必知其远，是则至数极而道不惑，所谓明矣。愿夫子推而次之，令有条理，简而不匮，久而

【今译】

君火是有名而不主令，相火代君宣化火令。五运和六气相结合，七百二十气谓之一纪，共30年；一千四百四十气，共60年而成为一周。在这60年中，气和运的太过和不及，都可以出现。”

66.12 黄帝说：“先生所谈论的，上终天气，下穷地理，可以说是很详尽了。我想听后将其保存下来，上以调治百姓疾苦，下以保养自己身体，使百姓也都明白这些道理，上下和睦，德泽下施，子孙无虑，传之后世，永世长存。可以再听你谈谈吗？”

66.13 鬼臾区回答说：“五运六气结合的机理，近于微妙。来的时候，可以看见；去的时候，可以追溯。遵从这些变化规律，就能繁荣，违背这些变化规律，就要夭亡；不遵守这些规律，放纵私意，必然要遇到灾殃。现在请允许我讲讲其至理要道。”

66.14 黄帝说：“善于谈论事理的开始，必能领会其终结；善于谈论浅近的，也必然知道深远的。只有这样，五运六气的道理，才能理解深刻而不至被迷惑。这就是所谓明了的意思。请先生把这些道理加以推演，使之更有条理，简明而不贫乏，永远流传而不会绝亡，容易掌握而不会忘记，



while Xianghuo (Minister-Fire) keeps the position [to exercise the power for Junhuo (Monarch-Fire)]. The combination of six (Qi) and five (motions) [generates] seven hundred and twenty [kinds of] Qi known as one Ji that is composed of thirty years. One thousand four hundred and forty [kinds of] Qi make up sixty years known as one Zhou (cycle). [In this way, the states of] Taiguo (excess) and Buji (insufficiency) are all manifested.”

66. 12 Huangdi said, “Your explanation has covered Qi of the heavens and law of the earth, including all the details. I want to keep it after I have heard in order to treat the people and protect my health. [I want to] make the people understand [these tenets], live in harmony and behave properly so that their descendants will not have any anxiety. [I hope that such an attitude toward life could be] passed on to the later generations without any termination. Could I know something more about it?”

66. 13 Gui Yuqu answered, “The mechanism of Emotion and Qi is practical and profound. It is sensible when coming and traceable when receding. Abidance by it ensures prosperity while violation of it causes death. To violate it and to go one’s own way will inevitably lead to disaster. Now please allow me to explain its rules according to the natural law.”

66. 14 Huangdi said, “[Those who are] good at describing the beginning [of things] are certainly aware of the end; [those who are] able to explain the proximal [situation] surely know the distal [development]. That is what full awareness means. I hope that you can make further deduction, making it well-organized, concise but not simple, lasting forever, easy to master but difficult to forget. [In this way,] the essentials [are made] clear and the

【原文】

不绝，易用难忘，为之纲纪，至数之要，愿尽闻之。”

66.15 鬼臾区曰：“昭乎哉问！明乎哉道！如鼓之应桴，响之应声也。臣闻之：甲己之岁，土运统之；乙庚之岁，金运统之；丙辛之岁，水运统之；丁壬之岁，木运统之；戊癸之岁，火运统之。”

66.16 帝曰：“其于三阴三阳，合之奈何？”

66.17 鬼臾区曰：“子午之岁，上见少阴；丑未之岁，上见太阴；寅申之岁，上见少阳；卯酉之岁，上见阳明；辰戌之岁，上见太阳；巳亥之岁，上见厥阴。少阴，所谓标也，厥阴，所谓终也。厥阴之上，风气主之；少阴之上，热气主之；太阴之上，湿气主之；少阳之上，相火主之；阳明之上，燥气主之；太阳之上，寒气主之。所谓本

【今译】

使其能提纲挈领，简明扼要。我想听你详细地讲一讲运气的要道。”

66.15 鬼臾区说：“您提的问题既明确又高明啊！好像鼓槌击在鼓上一样，应声而响。臣听说过，甲己之年，为土运所治，乙庚之年，为金运所治，丙辛之年，为水运所治，丁壬之年，为木运所治，戊癸之年，为火运所治。”

66.16 黄帝问道：“六气与三阴三阳是怎样相合的呢？”

66.17 鬼臾区回答说：“子午之年是少阴司天，丑未之年是太阴司天，寅申之年是少阳司天，卯酉之年是阳明司天，辰戌之年是太阳司天，巳亥之年是厥阴司天。少阴是起首，厥阴是终结。厥阴司天，风气主令；少阴司天，热气主令；太阴司天，湿气主令；少阳司天，相火主令；阳明司天，燥气主令；太阳司天，寒气主令。这就是三阴三



tenets concise. I'd like to know the details."

66. 15 Gui Yuqu said, "How extraordinary [Your Majesty's] question is! How excellent [Your Majesty's] words are! It sounds just like beating the drum with a drumstick and immediate echo of voice. I have heard that the year of Jia and Yi is governed by Tuyun (Earth-Motion), the year of Yi and Geng by Jinyun (Metal-Motion), the year of Bing and Xin by Shuiyin (Water-Motion), the year of Ding and Ren by Muyun (Wood-Motion) and the year of Wu and Gui by Huoyun (Fire-Motion)."

66. 16 Huangdi asked, "How do three Yin and three Yang combine [with Six-Qi]?"

66. 17 Gui Yuqu said, "In the year of Zi and Wu, Shaoyin [governs] the heavens; in the year of Chou and Wei, Taiyin [governs] the heavens; in the year of Yin and Shen, Shaoyang [governs] the heavens; in the year of Mao and You, Yangming [governs] the heavens; in the year of Chen and Xu, Taiyang [governs] the heavens; in the year of Si and Hai, Jueyin [governs] the heavens. Shaoyin is the beginning and Jueyin is the end [of the twelve Earthly Branches]. [When] Jueyin [governs] the heavens, Fengqi (Wind-Qi) dominates [the season]; [when] Shaoyin [governs] the heavens, Reqi (Heat-Qi) dominates [the season]; [when] Taiyin [governs] the heavens, Shiqi (Damp-Qi) dominates [the season]; [when] Shaoyang [governs] the heavens, Xianghuo (Minister-Fire) dominates [the season]; [when] Yangming [governs] the heavens, Zaoqi (Dryness-Qi) dominates [the season]; [when] Taiyang [governs] the heavens, Hanqi (Cold-Qi) dominates [the season]. The so-called Ben (Primordial Base) [of three Yin and three Yang] is therefore known as Liuyuan

【原文】

也，是谓六元。”

66.18 帝曰：“光乎哉道！明乎哉论！请著之玉版，藏之金匱，署曰《天元纪》。”

【今译】

阳的本气，所以叫做六元。”

66.18 黄帝说：“多么伟大的理论！多么高明的论述！我要将其刻在玉版上，藏在金匱里，题名为《天元纪》。”





(six divisions of the Primordial Base). ”

66. 18 Huangdi said, “How great your explanation is! How extraordinary the theory sounds! I will inscribe it on the jade plate, store it in the Golden Cabinet and name it *Tianyuanji*. ”

Notes:

[1] See [1], [2], [3] and [4] in Chapter 5.

[2] See [41] in Chapter 5.

[3] The upper and the lower here refer to Qi (air) in the heavens and various forms of things on the earth.



五运行大论篇第六十七

【原文】

67.1 黄帝坐明堂，始正天纲，临观八极，考建五常，请天师而问之曰：“论言天地之动静，神明为之纪；阴阳之升降，寒暑彰其兆。余闻五运之数于夫子，夫子之所言，正五气之各主岁尔，首甲定运，余因论之。鬼臾区曰：土主甲己，金主乙庚，水主丙辛，木主丁壬，火主戊癸。子午之上，少阴主之；丑未之上，太阴主之；寅申之上，少阳主之；卯酉之上，阳明主之；辰戌之上，太阳主之；巳亥之上，厥阴主之。不合阴阳，其故何也？”

【今译】

67.1 黄帝坐在明堂里，开始厘正天之纲纪，观看八方地形，研究五气运行的道理，于是向天师岐伯问道：“医论中谈到，天地的动静，是以自然界中变化莫测的阴阳为纲纪，阴阳的升降，是以寒暑更替为其征兆。我听先生讲过五运的规律，先生所讲的仅是五运主岁。六十甲子，从甲年开始定运。关于这个问题，我又与鬼臾区作了进一步的讨论。鬼臾区说：土运主甲己年，金运主乙庚年，水运主丙辛年，木运主丁壬年，火运主戊癸年。子午年是少阴司天，丑未年是太阴司天，寅申年是少阳司天，卯酉年是阳明司天，辰戌年是太阳司天，巳亥年是厥阴司天。这些与你所论的阴阳之例不相符合，是什么缘故呢？”



Chapter 67

Wyunxing Dalunpian:

Major Discussion on the Changes of Five-Motions

67. 1 Huangdi sat in the Brightness Palace to collate the law of the heavens, observe Baji (eight directions) and study the rules of Wyun (Five-Motions). His Majesty invited Master Qibo and asked him, “[In the previous discussions, you have] mentioned that the motion and quietness of the heavens are demonstrated by Shenming (mysterious power responsible for changes) and that the ascent and descent of Yin and Yang are symbolized by cold and summer-heat. I have also listened to your explanation about the rules of the Wyun (Five-Motions). [However,] your explanation is only about the domination of the year by the Qi of the Wyun (Five-Motions). I have discussed the stipulation of Jia as the beginning of the Motion [with Gui Yuqu]. Gui Yuqu said, ‘Earth (Earth-Motion) governs [the year of] Jia and Yi; Metal (Metal-Motion) governs [the year of] Yi and Geng; Water (Water-Motion) governs [the year of] Bing and Xin; Wood (Wood-Motion) governs [the year of] Ding and Ren; and Fire (Fire-Motion) governs [the year of] Wu and Gui. [In the year of] Zi and Wu, Shaoyin [governs] the heavens; [in the year of] Chou and Wei, Taiyin [governs] the heavens; [in the year of] Yin and Shen, Shaoyang [governs] the heavens; [in the year of] Mao and You, Yangming [governs] the heavens; [in the year of] Chen and Xu, Taiyang [governs] the heavens; [in the year of] Si and Hai, Jueyin [governs] the heavens. [But these discussions] do not agree with Yin and Yang [discussed before]. What is the reason?’”

【原文】

67.2 岐伯曰：“是明道也，此天地之阴阳也。夫数之可数者，人中之阴阳也，然所合，数之可得者也。夫阴阳者，数之可十，推之可百，数之可千，推之可万。天地阴阳者，不以数推，以象之谓也。”

67.3 帝曰：“愿闻其所始也。”

67.4 岐伯曰：“昭乎哉问也！臣览《太始天元册》文，丹天之气，经于牛女戊分；苍天之气，经于心尾己分；苍天之气，经于危室柳鬼；素天之气，经于亢氏昴毕；玄天之气，经于张翼娄胃。所谓戊己分者，奎璧角轸，则天地之门户也。夫候之所始，道之所生，不可不通也。”

【今译】

67.2 岐伯回答说：“这个道理很明显，这里指的是天地阴阳的变化。可以计数的阴阳之数是人身中的阴阳，它与天地的阴阳相合，是可以数得出的阴阳之数。至于阴阳的变化，可从一推至十，可从十推至百，由百推至千，由千推至万。天地阴阳的变化，不能用数来推算，只能从物象的变化中去推求。”

67.3 黄帝说：“我想听听它是怎样创始的。”

67.4 岐伯回答说：“您问得很高明啊！我曾看到过《太始天元册》文的记载，赤色的天气，经过牛、女二宿及西北方的戊位之间；黄色的天气，经过心、尾二宿及东南方的己位之间；青色的天气，经过危、室二宿与柳、鬼二宿之间；白色的天气，经过亢、氏二宿与昴、毕二宿之间；黑色的天气，经过张、翼二宿与娄、胃二宿之间。所谓戊位，即奎、璧二宿所在之处；己分，即角、轸二宿所在之处。所以说是天地阴阳的门户。这是时节的开始，天地阴阳之道的起始，不可不通。”



67.2 Qibo answered, "This is obvious^[1] because it refers to [the changes of] Yin and Yang of the heavens and the earth. As to the number [of Yin and Yang], [those that] can be calculated are the Yin and Yang in the human body which correspond to [the number of Yin and Yang that] can be counted. So Yin and Yang can be extended from one to ten, from ten to a hundred, from a hundred to a thousand and from a thousand to ten thousand. Thus [the changes of] Yin and Yang in the heavens and earth cannot be extended digitally and can only be analyzed according to Xiang (natural phenomena or manifestations)."

67.3 Huangdi said, "I'd like to know the very beginning."

67.4 Qibo said, "How excellent [Your Majesty's] question is! I have read [the book entitled] *Taishi Tianyuance*. [It says that] there is red [color] between [the stars named] Niu and Zhi and [in the position called] Wu [in the northwest]; there is yellow [color] between [the stars named] Xin and Wei and [in the position called] Ji [in the southeast]; there is blue [color] between [the stars named] Wei and Shi and [the stars of] Liu and Gui; there is white [color] between [the stars named] Kang and Di and [the stars named] Mao and Bi; there is black [color] between [the stars named] Zhang and Yi and [the stars named] Lou and Wei. The so-called Wu refers to [the position where the stars named] Kui and Bi [are located] and [the so-called] Ji refers to [the position where the stars named] Jiao and Zhen [are located]. [These positions are] the gates of the heavens and earth. [This is the way to predict] the beginning of Hou (solar terms) and [this is the place where] Dao (law) lies in. So it must be well understood."



【原文】

67.5 帝曰：“善。论言天地者，万物之上下，左右者，阴阳之道路，未知其所谓也。”

67.6 岐伯曰：“所谓上下者，岁上下见阴阳之所在也。左右者，诸上见厥阴，左少阴，右太阳；见少阴，左太阴，右厥阴；见太阴，左少阳，右少阴；见少阳，左阳明，右太阴；见阳明，左太阳，右少阴；见太阳，左厥阴，右阳明。所谓面北而命其位，言其见也。”

67.7 帝曰：“何谓下？”

67.8 岐伯曰：“厥阴在上则少阳在下，左阳明右太阴。少阴在上则阳明在下，左太阳右少阴。太阴在上则太阳在下，左厥阴右阳明。”

【今译】

67.5 黄帝说：“好。《天元纪大论》中说：天地是万物的上下，左右是阴阳的道路，不知道是什么意思。”

67.6 岐伯回答说：“这里所说的上下，指的是从该年的司天在泉位置上的阴阳。所说的左右，指的是司天的左右，凡是厥阴司天，左面是少阴，右面是太阳；少阴司天，左面是太阴，右面是厥阴；太阴司天，左面是少阳，右面是少阴；少阳司天，左面是阳明，右面是太阴；阳明司天，左面是太阳，右面是少阴；太阳司天，左面是厥阴，右面是阳明。这里说的左右，是面向北方所见的位置。”

67.7 黄帝说：“什么叫做下呢？”

67.8 岐伯回答说：“厥阴司天则少阳在泉，在泉的左面是阳明，右面是太阴；少阴司天则阳明在泉，在泉的左面是太阳，右面是少阴；太阴司天则太阳在泉，在泉的左面是厥阴，右面是阳明；



67.5 Huangdi said, “Good! [In the previous] discussion^[2], it says that the heavens and the earth serve as the Upper and Lower of everything and the Left and Right act as the routes of Yin and Yang. I don’t know what it means.”

67.6 Qibo said, “The so-called Upper and Lower here refer to the position of Yin and Yang in the year; the so-called the Left and Right mean that, when Jueyin governs the heavens, Shaoyin is [located in] the left [side] and Taiyang is [located in] the right [side]. [When] Shaoyin is seen, the left is Taiyin and the right is Jueyin; [when] Taiyin is seen, the left is Shaoyang and the right is Shaoyin; [when] Shaoyang is seen, the left is Yangming and the right is Taiyin; [when] Yangming is seen, the left is Taiyang and the right is Shaoyang; [when] Taiyang is seen, the left is Jueyin and the right is Yangming. [The so-called left and the right here] refer to [the directions that one] finds [when] facing the north.”

67.7 Huangdi asked, “What does the Lower mean?”

67.8 Qibo answered, “[When] Jueyin is in the Upper [position] and Shaoyang is in the Lower [position], the left [side] is Yangming and the right [side] is Taiyin; [when] Shaoyin is in the Upper [position] and Yangming is in the Lower [position], the left [side] is Taiyang and the right [side] is Shaoyang; [when] Taiyin is in the Upper [position] and Taiyang is in the Lower [position], the left [side] is Jueyin and the right [side] is Yangming; [when] Shaoyang is in the Upper [position] and Jueyin is in the Lower [position], the left [side] is Shaoyin and the right [side] is Taiyang; [when] Yangming is in the Upper



【原文】

少阳在上则厥阴在下，左少阴右太阳。阳明在上则少阴在下，左太阴右厥阴。太阳在上则太阴在下，左少阳右少阴。所谓面南而命其位，言其见也。上下相遘，寒暑相临，气相得则和，不相得则病。”

67.9 帝曰：“气相得而病者，何也？”

67.10 岐伯曰：“以下临上，不当位也。”

67.11 帝曰：“动静何如？”

67.12 岐伯曰：“上者右行，下者左行，左右周天，余而复会也。”

67.13 帝曰：“余闻鬼臾区曰：应地者静。今夫子乃言下者左行，不知其所谓也，愿闻何以生之乎？”

67.14 岐伯曰：“天地动静，五行迁复，虽鬼臾区其上候而已，犹不能

【今译】

少阳司天则厥阴在泉，在泉的左面是少阴，右面是太阳；阳明司天则少阴在泉，在泉的左面是太阴，右面是厥阴；太阳司天则太阴在泉，在泉的左面是少阳，右面是少阴。这里说的左右是面向南方所见的位置。上下相互交感，寒暑相互加临，其气相得的就属平和，不相得的就要生病。”

67.9 黄帝问道：“有气相得而生病的是什么原因呢？”

67.10 岐伯回答说：“这是由于以下加临于上，位置不当所造成的。”

67.11 黄帝问道：“天地的动静是怎样的呢？”

67.12 岐伯回答说：“天在上，自东而西是向右运行；地在下，自西而东是向左运行。左行和右行，经过一年的时间，而复会于原来的位置。”

67.13 黄帝说：“我听到鬼臾区说，应地之气主静。现在先生说在下者向左运行，我不明其中的道理，我想听听怎么会发生这样的情况呢？”

67.14 岐伯回答说：“天地的运动和静止，五行的递迁和往复，鬼臾区虽然知道了天的运行情况，但还不全面。在天地变化的作用当中，



[position] and Shaoyin in the Lower [position], the left [side] is Taiyin and the right [side] is Jueyin; [when] Taiyang is in the Upper [position] and Taiyin is in the Lower [position], the left [side] is Shaoyang and the right [side] is Shaoyin. [The so-called left and right here] refer to [the directions that one] finds [when] facing the south. [When] the Upper and the Lower communicate [with each other and when] cold and heat interact [with each other], harmonic state [during the communication and interaction] brings on peace while disharmonic state leads to disease."

67. 9 Huangdi asked, "Why harmonic state [during the communication and interaction sometimes also] leads to disease?"

67. 10 Qibo answered, "[This is because that] the Lower conquers the Upper, [resulting in] reverse order [of communication and interaction]."

67. 11 Huangdi asked, "What are the states of motion and motionlessness?"

67. 12 Qibo answered, "The Upper (the heavens) moves [in the direction of] the right while the Lower (the earth) moves [in the direction of] the left. After one cycle [of movement, the left and the right meet again [at the point where they have started their movement]."

67. 13 Huangdi said, "Gui Yuqu has told me that [the Qi that] corresponds to the earth is motionless. Just now you have said that the Lower (the earth) moves [in the direction of] the left. What do you mean? I'd like to know the reason."

67. 14 Qibo answered, "[As to] the motion and motionlessness of the heavens and the earth as well as the alternation and variation

【原文】

遍明。夫变化之用，天垂象，地成形，七曜纬虚，五行丽地。地者，所以载生成之形类也。虚者，所以列应天之精气也。形精之动，犹根本之与枝叶也。仰观其象，虽远可知也。”

67.15 帝曰：“地之为下，否乎？”

67.16 岐伯曰：“地为人之下，太虚之中者也。”

67.17 帝曰：“冯乎？”

67.18 岐伯曰：“大气举之也。燥以干之，暑以蒸之，风以动之，湿以润之，寒以坚之，火以温之。故风寒在下，燥热在上，湿气在中，火游行其间，寒暑六入，故令虚而生化也。故燥胜则地干，暑胜则地热，风胜则地动，湿胜则地泥，寒胜则地裂，火胜则地固矣。”

【今译】

天显示了星象，地生成了形质。日月五星围绕在太空之中，五行附著在大地上。大地负载各类有形的物质。天空布列受天之精气的星象。大地上的物质与天空中的日月五星的运动，就像根本和枝叶的关系。虽然距离很远，但通过仰观其象，仍然可以知道它们的情况。”

67.15 黄帝问道：“大地是不是在下面呢？”

67.16 岐伯回答说：“大地是在人的下面，在太空的中间。”

67.17 黄帝问道：“它在太空中依靠的是什么呢？”

67.18 岐伯回答说：“是太空的大气把它举起来的。燥气使它干燥，暑气使它蒸发，风气使它动荡，湿气使它滋润，寒气使它坚实，火气使它温暖。所以风寒在于下，燥热在于上，湿气在于中，火气游行其间。风寒暑湿燥火六气下临于大地，感受了六气的影响而化生为万物。所以燥气太过地就干燥，暑气太过地就炽热，风气太过地就动荡，湿气太过地就泥泞，寒气太过地就坼裂，火气太过地就坚固。”



of the Wuxing (Five-Elements), Gui Yuqu, though knowing [something about] the movement of the Upper (the heavens), but still does not fully understand it. [In terms of] the changes, the heavens displays images while the earth demonstrates forms. The seven stars are orbiting in the sky and the Wuxing (Five-Elements) are affiliated to the earth. So the earth supports all the things with forms and the sky is distributed with [the stars that] reflect the Jingqi (Essence) of the heavens. The motion of the forms [on the earth] and the Essence [in the heavens] are just like the root and twigs [of a tree]. Though located far away, it can be cognized by observation of the images.”

67. 15 Huangdi asked, “What about the earth in the Lower?”

67. 16 Qibo answered, “The earth [is located] below human beings and in the universe.”

67. 17 Huangdi asked, “[What does it] depend on [in the space]?”

67. 18 Qibo answered, “[It is] supported by Daqi (great atmosphere). Dryness dries it, Heat steams it, Wind shakes it, Dampness moistens it, Cold hardens it and Fire warms it. Thus Wind and Cold are in the Lower; Dryness and Heat are in the Upper; Dampness-Qi is in the middle; Fire floats among it. [When] Cold, Summer-Heat, [Wind, Cold, Dampness, Dryness and Fire] descend [to the earth], [they enable the earth] to produce and transform [everything]. Thus predomination of Dryness makes the earth dry; predomination of Heat makes the earth hot; predomination of Wind makes the earth shake; predomination of Dampness makes the earth muddy; predomination of Cold makes the earth crack; predomination of Fire makes the earth solid.”

【原文】

67.19 帝曰：“天地之气，何以候之？”

67.20 岐伯曰：“天地之气，胜复之作，不形于诊也。《脉法》曰：天地之变，无以脉诊，此之谓也。”

67.21 帝曰：“间气何如？”

67.22 岐伯曰：“随气所在，期于左右。”

67.23 帝曰：“期之奈何？”

67.24 岐伯曰：“从其气则和，违其气则病，不当其位者病，迭移其位者病，失守其位者危，尺寸反者死，阴阳交者死。先立其年，以知其气，左右应见，然后乃可以言死生之逆顺。”

67.25 帝曰：“寒暑燥湿风火，在人合之奈何？其于万物何以生化？”

【今译】

67.19 黄帝问道：“司天在泉之气从脉上怎样观察呢？”

67.20 岐伯回答说：“司天和在泉之气，胜气和复气的发作，不表现于脉。《脉法》说：司天在泉之气的变化，不能根据脉象进行诊察。就是这个意思。”

67.21 黄帝问道：“间气的反应是怎样的呢？”

67.22 岐伯回答说：“可以随着间气的位置诊察左右手的脉搏。”

67.23 黄帝问道：“怎样诊察呢？”

67.24 岐伯回答说：“脉气与岁气相应的就平和，脉气与岁气相违的就生病。相应之脉不当其位的要生病，左右脉互移其位的要生病。见到相克之脉象的，病情危重。尺脉和寸脉相反的，就要死亡。阴阳交错而出现的，也要死亡。首先要确立每年的运气，从而知道岁气与脉象相应的正常情况，明确左右间气应当出现的位置，然后才可以预测病的生死逆顺。”

67.25 黄帝问道：“寒暑燥湿风火六气，与人体是怎样应合的呢？对于万物又是如何生化的呢？”



67. 19 Huangdi asked, "How to detect Qi of the heavens and the earth from the pulse?"

67. 20 Qibo answered, "The predomination and restoration of Qi in the heavens and earth do not demonstrate over the pulse. [The book entitled] *Maifa* (*Methods for Feeling Pulse*) says, 'The changes of the heavens and earth cannot be detected from the pulse.' That is just the explanation."

67. 21 Huangdi asked, "What about Jianqi (Interstitial-Qi)?"

67. 22 Qibo answered, "[It can be detected from the pulse on] the left and right [hands] according to the location of Qi."

67. 23 Huangdi asked, "How to detect it?"

67. 24 Qibo answered, "Abidance by its Qi brings forth harmony while violation of it leads to disease^[3]. [If the pulse] does not appear in the right region, [it leads to] disease; [if the pulse has] changed the locations, [it leads to] disease; [if the pulse has] lost its position, [it indicates that the disease is] severe; [if] the Chi-Pulse and Cun-Pulse [appear] in the opposite positions, [it indicates impending] death; alternation [of pulse on] the right and left [hands indicates impending] death. [Motion of Qi in] the year should be ascertained first [in order to] decide [the condition of the correspondence between] Qi [in the year and the state of the pulse as well as] the appearance [of Interstitial-Qi] in the left and right [sides]. [Only when this is made clear] can life and death [of a man] and favorable and unfavorable [prognosis of a disease] be predicted."

67. 25 Huangdi asked, "How do Cold, Summer-Heat, Dryness, Dampness, Wind and Fire interact with the body? And what role do they play in the transformation of all things?"



【原文】

67.26 岐伯曰：“东方生风，风生木，木生酸，酸生肝，肝生筋，筋生心。其在天为玄，在人为道，在地为化。化生五味，道生智，玄生神，化生气。神在天为风，在地为木，在体为筋，在气为柔，在脏为肝。其性为暄，其德为和，其用为动，其色为苍，其化为荣，其虫毛，其政为散，其令宣发，其变摧拉，其眚为陨，其味为酸，其志为怒。怒伤肝，悲胜怒；风伤肝，燥胜风；酸伤筋，辛胜酸。

南方生热，热生火，火生苦，苦生心，心生血，血生脾。其在天为热，在地为火，在体为脉，在气为息，在脏为心。其性为暑，其德为显，

【今译】

67.26 岐伯回答说：“东方生风，风使树木生长，树木产生酸味，酸味滋养肝脏，肝滋养筋，筋又滋养心脏。其在天为玄冥，在人为认识事物的变化之道，在地为万物的生化。化能生五味，认识了变化之道就能生成智慧，玄冥的宇宙生成变化莫测的神，而变化产生了万物之气机。神的变化表现为：在天为风，在地为木，在人体为筋，在气为柔，在脏为肝。其性为温暖，其德为平和，其功用为动，其色为青，其化为荣，其虫为毛虫，其政为升散，其令为宣发，其变动为摧拉，其灾为陨落，其味为酸，其志为怒。怒能伤肝，悲能抑怒；风能伤肝，燥能制风；酸能伤筋，辛能制酸。

南方生热，热盛则生火，火生苦味，苦味滋养心脏，心能生血，血滋养脾脏。其在天为热，在地为火，在人体为脉，在气为生长，在脏为心。其性为暑热，其德为显象，其功用为躁动，其色为赤，其生化



67. 26 Qibo answered, "The east produces wind, the wind promotes [the growth] of trees, the trees produces sour [taste], the sour [taste] nourishes the liver, [the blood stored in] the liver nourishes the tendons and the tendons nourish the heart. Such [mysterious variation] appears as Xuan (abstruseness) in the heavens, Dao (rules or principles) in human beings and Hua (transformation) on the earth. The transforming [process] produces the five flavors, the Dao (rules or principles) enables [human beings] to have intelligence, the Xuan (abstruseness) [in the heavens] brings forth Shen (changes of things in natural world) and the Hua (transformation) produces Qi. The Shen (changes of things in natural world) demonstrates as wind in the heavens, trees on the earth, the tendons in the human body, the liver in the Zang-Organs, warmth in property, peace in De^[4], movement in function, blue in colors, prosperity in transformation, caterpillar in animals, dispersion in function, dissemination in [seasonal] activity, destruction in changes, falling in disasters, sourness in tastes and anger in emotions. [Excessive] anger impairs the liver while sorrow dominates over anger; wind impairs the tendons while dryness dominates over wind; sourness impairs the tendons while pungency dominates over sourness."

"The south produces heat, the heat produces fire, the fire produces bitterness, the bitterness nourishes the heart, the heart produces blood and the blood nourishes the spleen. [It] demonstrates as heat in the heavens, fire on the earth, the Channels in the human body, growth in Qi, the heart in the Zang-Organs,



【原文】

其用为躁，其色为赤，其化为茂，其虫羽，其政为明，其令郁蒸，其变炎烁，其眚燔炳，其味为苦，其志为喜。喜伤心，恐胜喜；热伤气，寒胜热；苦伤气，咸胜苦。

中央生湿，湿生土，土生甘，甘生脾，脾生肉，肉生肺。其在天为湿，在地为土，在体为肉，在气为充，在脏为脾。其性静兼，其德为濡，其用为化，其色为黄，其化为盈，其虫倮，其政为谧，其令云雨，其变动注，其眚淫溃，其味为甘，其志为思。思伤脾，怒胜思；湿伤肉，风胜湿；甘伤脾，酸胜甘。

西方生燥，燥生金，金生辛，辛生肺，肺生皮毛，皮毛生肾。其在天为燥，在地为金，在体为皮毛，在气为成，在脏为肺。其性为凉，

【今译】

为茂盛，其虫为羽虫，其政为显明，其令为热盛，其变动为炎热灼烁，其灾为灼烧，其味为苦，其志为喜。喜能伤心，恐能制喜；热能伤气，寒能制热；苦能伤气，咸能制苦。

中央生湿，湿能生土，土生甘味，甘味入脾，脾滋养肌肉，肌肉滋养肺脏。其在天为湿，在地为土，在人体为肌肉，在气为充盈，在脏为脾。其性安静并能兼容，其德为滋润，其功用为化生，其色为黄，其生化为盈满，其虫为倮虫，其政为安静，其令为布施云雨，其变动为大雨不止，其灾为淫雨泛滥，其味为甘，其志为思。思能伤脾，怒能抑思；湿能伤肉，风能制湿；甘能伤脾，酸能制甘。

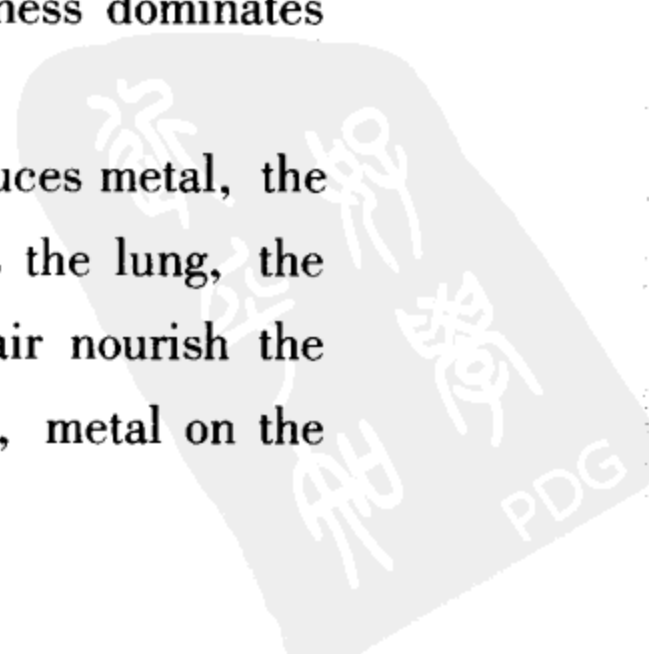
西方生燥，燥能生金，金能生辛，辛能滋养肺脏，肺气能润泽皮毛，皮毛润泽又能滋养肾脏。其在天为燥，在地为金，在人体为皮毛，在气为成熟，在脏为肺。其性为清凉，其德为洁净，其功用为



summer-heat in property, reflection in nature, restlessness in function, red in colors, flourishing in transformation, birds in animals, obviousness in action, hotness in [seasonal] activity, scorching in changes, burning in disasters, bitterness in tastes, and joy in emotions. [Excessive] joy impairs the heart while fear dominates over joy; heat impairs Qi while cold dominates over heat; bitterness impairs Qi while saltiness dominates over bitterness. ”

“The center (the central region) produces dampness, the dampness produces soil, the earth produces sweet [flavor], the sweet [flavor] nourishes the spleen, the spleen nourishes muscles, the muscles strengthen the lung and the spleen. It demonstrates as dampness in the heavens, soil in the earth, muscles in the human body, richness in Qi, the spleen in the Zang-Organs, tranquility in property, moisture in nature, transformation in function, yellow in colors, fullness in transformation, naked insect in animals, quietness in action, [distribution of] cloud and rain in [seasonal] activity, incessant rains in changes, excessive rains and collapse in disasters, sweetness in tastes and contemplation in emotions. [Excessive] contemplation impairs the spleen while anger dominates over contemplation; [excessive] dampness impairs muscles while wind dominates over dampness; [excessive] sweetness impairs muscles while sourness dominates over sweetness. ”

“The west produces dryness, the dryness produces metal, the metal produces pungency, the pungency nourishes the lung, the lung governs the skin and hair, the skin and hair nourish the kidney. It demonstrates as dryness in the heavens, metal on the



【原文】

其德为清，其用为固，其色为白，其化为敛，其虫介，其政为劲，其令雾露，其变肃杀，其眚苍落，其味为辛，其志为忧。忧伤肺，喜胜忧；热伤皮毛，寒胜热；辛伤皮毛，苦胜辛。

北方生寒，寒生水，水生咸，咸生肾，肾生骨髓，髓生肝。其在天为寒，在地为水，在体为骨，在气为坚，在脏为肾。其性为凜，其德为寒，其用为藏，其色为黑，其化为肃，其虫鳞，其政为静，其令霰雪，其变凝冽，其眚冰雹，其味为咸，其志为恐。恐伤肾，思胜恐；寒伤血，燥胜寒；咸伤血，甘胜咸。

五气更立，各有所先，非其位则邪，当其位则正。”

【今译】

坚固，其色为白，其化为收敛，其虫为介虫，其政为刚劲，其令为雾露，其变动为肃杀，其灾为草木青干而凋落，其味为辛，其志为忧。忧能伤肺，喜能制忧；热伤皮毛，寒能制热；辛伤皮毛，苦能制辛。

北方生寒，寒能生水，水能生咸，咸能滋养肾脏，肾能滋养骨髓，骨髓能滋养肝脏。其在天为寒，在地为水，在人体为骨，在气为坚实，在脏为肾。其性为严凜，其德为寒冷，其功用为闭藏，其色为黑，其化为肃，其虫为鳞虫，其政为平静，其令为雾雪，其变动为寒冷冰冻，其灾为冰雹，其味为咸，其志为恐。恐能伤肾，思能抑恐；寒能伤血，燥能制寒；咸能伤血，甘能制咸。

五方之气是更替着主宰时令的，先后有序，若不在其相应的季节主宰时令，则属邪气；若在其相应的季节主宰时令，则为正气。”



earth, skin and hair on the body, reaping in Qi, the lung in the Zang-Organs, coolness in property, clearness in nature, firmness in action, white in colors, astringency in transformation, scale insect in animals, hardness in function, fog and dew in [seasonal] activity, destruction in changes, drop in disasters, pungency in tastes and grief in emotions. [Excessive] grief impairs the lung while joy dominates over grief; [excessive] heat impairs skin and hair while cold dominates over heat; [excessive] pungency impairs the skin and hair while bitterness dominates over pungency. ”

“The north produces cold, the cold produces water, the water produces saltiness, the saltiness nourishes the kidney, the kidney produces bone marrow and the marrow nourishes the liver. It demonstrates as cold in the heavens, water on the earth, bones in the human body, solidity in Qi, the kidney in the Zang-Organs, sharpness in property, cold in nature, storage in action, black in colors, depuration in transformation, scaled insect in animals, quietness in function, snow in [seasonal] activity, icy cold in changes, hailstone in disasters, saltiness in tastes and fear in emotions. [Excessive] fear impairs the kidney while contemplation dominates over fear; [excessive] cold impairs blood while dryness dominates over cold; [excessive] saltiness impairs blood while sweetness dominates over saltiness.¹⁵⁾”

“The five kinds of Qi [mentioned above] alternatively dominate over [the seasons] according to certain order. [If it emerges in the season in which] it should not appear, [it will become] Xie (Evil); [if it emerges in the season in which] it should appear, [it is] Zheng (Healthy-Qi). ”



【原文】

67.27 帝曰：“病生之变何如？”

67.28 岐伯曰：“气相得则微，不相得则甚。”

67.29 帝曰：“主岁何如？”

67.30 岐伯曰：“气有余，则制己所胜而侮所不胜；其不及，则己所不胜侮而乘之，己所胜轻而侮之。侮反受邪，侮而受邪，寡于畏也。”

67.31 帝曰：“善。”

【今译】

67.27 黄帝问道：“邪气致病所发生的变化是怎样的呢？”

67.28 岐伯回答说：“运气相得，病情就轻微，不相得，则病情就严重。”

67.29 黄帝问道：“五气主岁是怎样的呢？”

67.30 岐伯回答说：“气有余，则克制自己所能克制之气，又欺侮克制自己所不胜之气；气不足，则自己所不胜之气趁势欺侮，自己所能克制的气也轻蔑地加以欺侮。由于本气有余而进行欺侮或乘别气不足而进行欺侮的，也往往要受邪气的侵袭。这是因其无所畏忌所招致的。”

67.31 黄帝说：“好。”





67. 27 Huangdi asked, “How does [pathogenic factors] cause disease?”

67. 28 Qibo answered, “[If] the Qi [that has arrived and the Qi that dominates over the season] correspond to [each other], the disease [caused] is mild; [if] the Qi [that has arrived and the Qi that dominates over the season] do not correspond to [each other], the disease [caused] is serious.”

67. 29 Huangdi asked, “How [do the five kinds of Qi] dominate over the seasons?”

67. 30 Qibo answered, “[If] Qi is in superabundance, [it] dominates over [the Qi that it is] superior to and restricts [the Qi that it is] inferior to. [If Qi] is insufficient, [it is] over restricted by [the Qi that it is] inferior to and dominated over by [the Qi that it is normally] superior to. [When a kind of Qi has launched an] attach [on others], [it] is invaded by Xie (Evil). [Because it has weakened itself when it makes] unbridled attacks [on others].”

67. 31 Huangdi said, “Good!”

Notes:

[1] The original Chinese characters for this part are Shi (是, this or is) Ming (明, clarify or clear) Dao (道, law or principle). Another explanation about these three Chinese characters is like this: These discussions have expounded the law (or principle) of Yin and Yang.

[2] It refers to “*Tianyuanji Dalun*” (《天元纪大论》) in Chapter 66.

[3] This sentence means that correspondence between the pulse and Qi in the year brings forth disharmony while failure of the pulse to correspond to Qi in the year leads to disease.

[4] The original Chinese character is De (德) which literally means morality, but actually means the nature of natural things.

[5] The content of these five paragraphs is quite similar to that of the related parts in Chapter 5. Please consult the notes from [24] to [40] following Chapter 5.



六微旨大论篇第六十八

【原文】

68.1 黄帝问曰：“呜呼！远哉，天之道也，如迎浮云，若视深渊，视深渊尚可测，迎浮云莫知其极。夫子数言谨奉天道，余闻而藏之，心私异之，不知其所谓也。愿夫子溢志尽言其事，令终不灭，久而不绝，天之道可得闻乎？”

68.2 岐伯稽首再拜对曰：“明乎哉问，天之道也！此因天之序，盛衰之时也。”

68.3 帝曰：“愿闻天道六六之节盛衰何也？”

68.4 岐伯曰：“上下有位，左右有纪。故少阳之右，阳明治之；阳明之右，太阳治之；太阳之右，厥阴治之；厥阴之右，少阴治之；

【今译】

68.1 黄帝问道：“天道多么深远啊！像仰望空中的浮云，又像俯视深渊一样。渊虽深还可以被测知，仰望浮云则不知其终极之处。先生多次说，要小心谨慎地尊奉天道，我听了，都牢记下来，但是心里仍有些疑惑，不知其所以然。请先生详细地讲讲其中的道理，使之永远地流传下去，久而不灭。你可以把天之道讲给我听吗？”

68.2 岐伯再次跪拜回答说：“您问得很高明啊！所谓天道，就是自然变化所显现出的盛衰时序。”

68.3 黄帝问道：“我想知道天道六六之节盛衰的情况是怎样的？”

68.4 岐伯回答说：“上下六部，有一定位置，左右间气，有一定的规则。所以少阳的右面，由阳明治之；阳明的右面，由太阳治之；太阳的右面，由厥阴治之；厥阴的右面，由少阴治之；少阴的右面，



Chapter 68

Liuweizhi Dalunpian: Major Discussion on the Abstruseness of the Six Kinds of Qi

68. 1 Huangdi said, “How profound the Dao (law) of the heavens and earth (universe) is! [To study it] is just like to look at the floating clouds and to look into the abyss. It is possible to detect the abyss, but it is impossible to know the ultimate of the clouds. You have mentioned several times [that] cares should be taken to follow the Dao (law) of the heavens. I have always borne it in mind. But I still have some doubts and do not know what it means. I hope that you could explain it clearly [so that it] can be passed on forever. [Could you explain] the Dao (law) of the heavens [for me]?”

68. 2 Qibo kowtowed again and said, “What an excellent question you have asked! This is due to the order of the heavens and time of predominance and decline.”

68. 3 Huangdi asked, “I’d like to know the six-six system of the Dao (law) of the heavens. What is [the situation of its] predominance and decline?”

68. 4 Qibo answered, “The Upper and the Lower have [their fixed] positions. The left and the right [ascend and descend according to certain] order. So the right of Shaoyang is governed by Yangming; the right of Yangming is governed by Taiyang; the right of Taiyang is governed by Jueyin; the right of Jueyin is governed by Shaoyin; the right of Shaoyin is governed by Taiyin; the right of Taiyin is governed by Shaoyang. These are the Biao of



【原文】

少阴之右，太阴治之；太阴之右，少阳治之。此所谓气之标，盖南面而待之也。故曰：因天之序，盛衰之时，移光定位，正立而待之，此之谓也。

少阳之上，火气治之，中见厥阴；阳明之上，燥气治之，中见太阴；太阳之上，寒气治之，中见少阴；厥阴之上，风气治之，中见少阳；少阴之上，热气治之，中见太阳；太阴之上，湿气治之，中见阳明。所谓本也，本之下，中之见也，见之下，气之标也。本标不同，气应异象。”

68.5 帝曰：“其有至而至，有至而不至，有至而太过，何也？”

68.6 岐伯曰：“至而至者和；至而不至，来气不及也；未至而至，来气有余也。”

【今译】

由太阴治之；太阴的右面，由少阳治之。这就是所谓的六气之标，是面向南方而定的位置。所以说，要根据自然变化的顺序和盛衰的时间以及日影移动的刻度，南面正立以确定位置。就是这个意思。

少阳司天，火气治之，中见之气为厥阴；阳明司天，燥气治之，中见之气为太阴；太阳司天，寒气治之，中见之气为少阴；厥阴司天，风气治之，中见之气为少阳；少阴司天，热气治之，中见之气为太阳；太阴司天，湿气治之，中见之气为阳明。这就是所谓的本元之气，本气之下，是中见之气，中见之下，是气之标，由于本和标不同，气应之于脉则有差异。”

68.5 黄帝问道：“就时与气的关系而言，有时至而气亦至的，有时至而气不至的，有先时而至气太过的，这是为什么呢？”

68.6 岐伯回答说：“时至而气亦至的，为平和之年；时至而气不至的，是气有所不及；时未至而气已至的，是气有余。”



Qi and [the directions that one finds when] facing the south. That is why it is said that 'the position can be decided according to the order of the heavens and the time of predominance and decline as well as the movement of light [when one stands] facing the south.' This is just the reason. The Upper of Shaoyang is governed by Huoqi (Fire-Qi) and the middle is Jueyin; the Upper of Yangming is governed by Zaoqi (Dry-Qi) and the middle is Taiyin; the Upper of Taiyang is governed by Hanqi (Cold-Qi) and the middle is Shaoyin; the Upper of Jueyin is governed by Fengqi (Wind-Qi) and the middle is Shaoyang; the Upper of Shaoyin is governed by Reqi (Heat-Qi) and the middle is Taiyang; the Upper of Taiyin is governed by Shiqi (Damp-Qi) and the middle is Yangming. This is the so-called Ben (Primordial-Qi). Below the Ben is the Middle (Middle-Qi); below the Middle is the Biao of Qi. [If] the Ben and Biao are different, the manifestations [of pulse] are also different."

68. 5 Huangdi asked, "[In terms of the relationship between the seasons and Qi,] sometimes the [concerned] season and Qi have come at the same time; sometimes the [concerned] season has come, but Qi has not; sometimes Qi has come in excess, but [the concerned] season has not. What is the reason?"

68. 6 Qibo answered, "[The phenomenon marked by] the arrival of both [the concerned season and Qi indicates] peace; [the phenomenon marked by] the arrival [of the concerned season] and non-arrival [of Qi indicates] deficiency [of Qi]; [the phenomenon marked by] the arrival [of Qi in advance of] the arrival [of the concerned season indicates] excess of Qi."



【原文】

68.7 帝曰：“至而不至，未至而至如何？”

68.8 岐伯曰：“应则顺，否则逆，逆则变生，变则病。”

68.9 帝曰：“善。请言其应。”

68.10 岐伯曰：“物，生其应也。气，脉其应也。”

68.11 帝曰：“善。愿闻地理之应六节气位何如？”

68.12 岐伯曰：“显明之右，君火之位也；君火之右，退行一步，相火治之；复行一步，土气治之；复行一步，金气治之；复行一步，水气治之；复行一步，木气治之；复行一步，君火治之。

相火之下，水气承之；水位之下，土气承之；土位之下，风气承之；风位之下，金气承之；金位之下，火气承之；君火之下，阴精承之。”

【今译】

68.7 黄帝问道：“时至而气不至，时未至而气已至的情况是怎样的呢？”

68.8 岐伯回答说：“时与气相应的是顺，不相应的是逆，逆就要发生变化，产生变化就要致病。”

68.9 黄帝说：“好，请你再讲讲其相应的情况。”

68.10 岐伯说：“万物与生长是相应的，气与脉是相应的。”

68.11 黄帝说：“好。我想听你讲讲六气之应于地理位置是怎样的。”

68.12 岐伯回答说：“显明正当春分之时，其右为君火之位；君火之右，再退行一步，为相火主治之位；再行一步，为土气主治之位；再行一步，为金气主治之位；再行一步，为水气主治之位；再行一步，为木气主治之位；再行一步，为君火主治之位。

相火之下，水气承之；水位之下，土气承之；土位之下，风气承之；风位之下，金气承之；金位之下，火气承之；君火之下，阴精承之。”



68. 7 Huangdi asked, "How about [the condition marked by] the arrival [of the concerned season] and non-arrival [of Qi] and [the condition marked by] the arrival [of Qi and] non-arrival [of the concerned season]?"

68. 8 Qibo answered, "Correspondence [between the concerned season and Qi] indicates normal [development] while non-correspondence [between the concerned season and Qi] indicates reverse [progress]. Reverse [progress] leads to changes and changes result in diseases."

68. 9 Huangdi said, "Good! Please explain [what is] correspondence."

68. 10 Qibo said, "The correspondence between things [and Qi is reflected by] their growth; the correspondence between the pulse [and Qi is reflected by] the states of the pulse."^[1]

68. 11 Huangdi said, "Good! I'd like to know the correspondence between Six-Qi and the geographical locations."

68. 12 Qibo said, "On the right of Xianming (obvious position)^[2] is the position of Junhuo (Monarch-Fire); on the right of Junhuo (Monarch-Fire), one step backward, is the position of Xianghuo (Minister-Fire); another step backward is the position of Tuqi (Earth-Qi); another step backward is the position of Jinqi (Metal-Qi); another step backward is the position of Shuiqi (Water-Qi); another step backward is the position of Muqi (Wood-Qi); another step backward is the position of Junhuo (Monarch-Fire); below Xianghuo (Minister-Fire) is the position of Shuiqi (Water-Qi); below Shuiqi (Water-Qi) is the position of Tuqi (Earth-Qi); below Tuqi (Earth-Qi) is the position of Fengqi (Wind-Qi); below Fengqi (Wind-Qi) is the position of Jinqi (Metal-Qi); below Jinqi (Metal-Qi) is the position of Huoqi (Fire-Qi); below Junhuo (Monarch-Qi) is the position of Yinjing (Yin-Essence)."

【原文】

68.13 帝曰：“何也？”

68.14 岐伯曰：“亢则害，承乃制，制则生化，外列盛衰，害则败乱，生化大病。”

68.15 帝曰：“盛衰何如？”

68.16 岐伯曰：“非其位则邪，当其位则正，邪则变甚，正则微。”

68.17 帝曰：“何谓当位？”

68.18 岐伯曰：“木运临卯，火运临午，土运临四季，金运临酉，水运临子，所谓岁会，气之平也。”

68.19 帝曰：“非位何如？”

68.20 岐伯曰：“岁不与会也。”

68.21 帝曰：“土运之岁，上见太阴；火运之岁，上见少阳少阴；

【今译】

68.13 黄帝问道：“这是什么原因呢？”

68.14 岐伯回答说：“六气亢盛要为害，相承之气可以制约，只有加以制约才能生化。六气有太过、不及皆可为害，败坏生化之机，则导致大病发生。”

68.15 黄帝问道：“气的盛衰是怎样的呢？”

68.16 岐伯说：“不当其位的是邪气，恰当其位的是正气，邪气则变化甚，正气则变化微。”

68.17 黄帝问道：“怎样叫作恰当其位呢？”

68.18 岐伯回答说：“木运遇到卯年，火运遇到午年，土运遇到辰、戌、丑、未之年，金运遇到酉年，水运遇到子年，就称为岁会，为运气平和之年。”

68.19 黄帝问道：“不当其位是怎样的呢？”

68.20 岐伯回答说：“就是主岁的干、支不能相会于五方正位。”

68.21 黄帝说：“土运之年，遇到太阴司天；火运之年，遇到少阳、



68. 13 Huangdi asked, “Why [they are arranged in this way]?”

68. 14 Qibo answered, “Superabundance [of Six-Qi] is harmful and harmonization can restrict it. Restriction ensures growth and transformation, demonstrating as prosperity or decline [in a regular order]. Harm [due to superabundance] causes destruction and disorder, [inevitably] leading to severe diseases.”

68. 15 Huangdi asked, “What about superabundance and decline?”

68. 16 Qibo answered, “[If Qi is in the position where] it should not be located, [it is] Xie (Evil); [if Qi is in the position where] it should be located, [it is] Zheng (Healthy-Qi). [If it is] Xie (Evil), the change is serious; [if it is] Zheng (Healthy-Qi), the change is slight.”

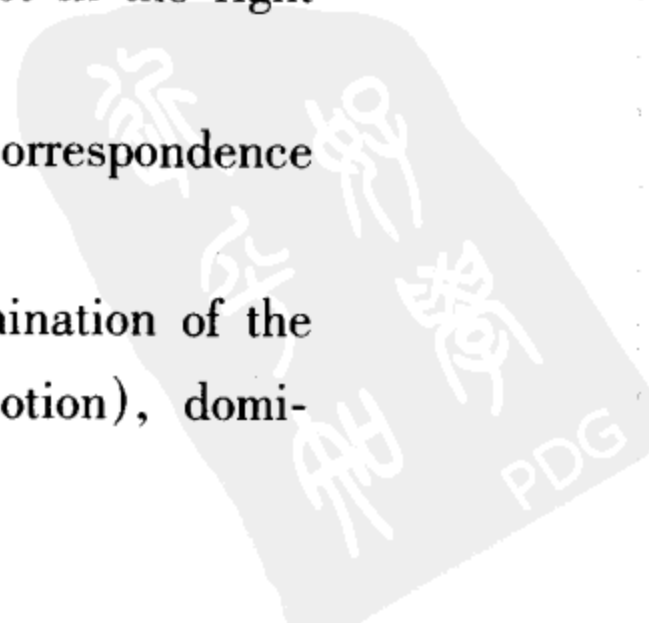
68. 17 Huangdi asked, “What does being in the right position mean?”

68. 18 Qibo answered, “Muyun (Wood-Motion) in the year of Mao, Huoyun (Fire-Motion) in the year of Wu, Tuyun (Earth-Motion) in the years of Chen, Xu, Chou and Wei, Jinyun (Metal-Motion) in the year of You and Shuiyun (Water-Motion) in the year of Zi [are all the examples of being in the right position], known as Suihui which means peaceful year [in the motion of] Qi.”

68. 19 Huangdi asked, “What does being not in the right position mean?”

68. 20 Qibo answered, “[It means] non-correspondence [between the motion of Qi and] the year.”

68. 21 Huangdi asked, “How to explain domination of the heavens by Taiyin in the year of Tuyun (Wood-Motion), domi-



【原文】

金运之岁，上见阳明；木运之岁，上见厥阴；水运之岁，上见太阳，奈何？”

68.22 岐伯曰：“天之与会也。故《天元册》曰天符。”

68.23 帝曰：“天符岁会何如？”

68.24 岐伯曰：“太一天符之会也。”

68.25 帝曰：“其贵贱何如？”

68.26 岐伯曰：“天符为执法，岁位为行令，太一天符为贵人。”

68.27 帝曰：“邪之中也奈何？”

68.28 岐伯曰：“中执法者，其病速而危；中行令者，其病徐而持；中贵人者，其病暴而死。”

68.29 帝曰：“位之易也何如？”

68.30 岐伯曰：“君位臣则顺，臣位君则逆。逆则其病近，其害速；

【今译】

少阴司天；金运之年，遇到阳明司天；木运之年，遇到厥阴司天；水运之年，遇到太阳司天。这些都是怎样的呢？”

68.22 岐伯回答说：“这是司天之气与主岁的运气相合。所以《天元册》中叫作天符。”

68.23 黄帝问道：“既是天符，又是岁会的是怎样的呢？”

68.24 岐伯回答说：“这叫作太一天符。”

68.25 黄帝问道：“它们有什么贵贱不同吗？”

68.26 岐伯回答说：“天符好比执法，岁会好比行令，太一天符好比贵人。”

68.27 黄帝问道：“邪气中人发病时是怎样的呢？”

68.28 岐伯回答说：“中于执法之邪，发病迅速而危重；中于行令之邪，发病缓慢而持久；中于贵人之邪，发病急剧而导致死亡。”

68.29 黄帝问道：“主气客气位易时是怎样的呢？”

68.30 岐伯回答说：“君居臣位的为顺，臣居君位的为逆。逆则发病



nation of the heavens by Shaoyang and Shaoyin in the year of Huoyun (Fire-Motion), domination of the heavens by Yangming in the year of Jinyun (Metal-Motion), domination of the heavens by Jueyin in the year of Muyun (Wood-Motion), and domination of the heavens by Taiyang in the year of Shuiyun (Water-Motion)?”

68. 22 Qibo answered, “[It means] the combination of [the Qi governing] the heavens [and the Qi-Motion that dominates over the year] . That is why it is called Tianfu (Heavenly Correspondence) ^[3] in [the book entitled] *Tianyuance*. ”

68. 23 Huangdi asked, “How to explain [the year that is both] Tianfu and Suihui (Convergence of year)^[4] ?”

68. 24 Qibo answered, “[It is called] Taiyi Tianfu^[5]. ”

68. 25 Huangdi asked, “Is there [any difference in] its position?”

68. 26 Qibo answered, “Tianfu is like [the Official] in charge of the law; Suiwei (Year-Position)^[6] is like [the Official] in charge of the execution of the order; Taiyi Tianfu is like a noble person. ”

68. 27 Huangdi asked, “What is the difference [among the three when] Xie (Evil) attacks [the body]?”

68. 28 Qibo answered, “[When it] attacks [the official] in charge of the law, the disease occurs suddenly and is severe; [when it] attacks [the official] in charge of the execution of the order, the disease is chronic and lingers; [when it] attacks the Noble Person, the disease is acute and incurable. ”

68. 29 Huangdi asked, “What about the shift of positions?”

68. 30 Qibo answered, “[If] the Monarch is in the position of the Courtier, [it is] the favorable [condition]; [if] the Courtier is in the position of the Monarch, [it is] the adverse [condition]. Adverse [condition] [indicates that] the disease is acute and

【原文】

顺则其病远，其害微。所谓二火也。”

68.31 帝曰：“善。愿闻其步何如？”

68.32 岐伯曰：“所谓步者，六十度而有奇，故二十四步积盈百刻而成日也。”

68.33 帝曰：“六气应五行之变何如？”

68.34 岐伯曰：“位有终始，气有初中，上下不同，求之亦异也。”

68.35 帝曰：“求之奈何？”

68.36 岐伯曰：“天气始于甲，地气始于子，子甲相合，命曰岁立，谨候其时，气可与期。”

68.37 帝曰：“愿闻其岁，六气始终，早晏何如？”

68.38 岐伯曰：“明乎哉问也！甲子之岁，初之气，天数始于水下一刻，终于八十七刻半；二之气，始于八十七刻六分，终于七十五刻；三之气，始于七十六刻，终于六十二刻半；四之气，始于六十二刻六分，

【今译】

快，危害大；顺则发病慢，危害轻。这是指君火和相火而言的。”

68.31 黄帝说：“好。我想听听六步的情况。”

68.32 岐伯说：“所谓步，就是指六十度有零的时间，每年是六步，所以在二十四步中，每年积刻度的余数为百刻，即成为一日。”

68.33 黄帝问道：“六气应于五行的变化是怎样的呢？”

68.34 岐伯回答说：“每一气的位置是有始有终的，一气中又分为初气和中气，由于天气和地气的不同，所以推求起来，就有差异了。”

68.35 黄帝问道：“怎样推求呢？”

68.36 岐伯回答说：“天气始于甲，地气始于子，子和甲相合就叫岁立，谨察交气的时间，六气变化的情况就可以推求出来。”

68.37 黄帝问道：“我想听听每年六气的始终早晚是怎样的？”

68.38 岐伯回答说：“您提这个问题是很高明的啊！甲子之年，初之气开始于漏水下一刻，终于八十七刻半；二之气，开始于八十七刻六分，终止于七十五刻；三之气，开始于七十六刻，终止于六十二刻半；四之气，开始于六十二刻六分，终止于五十刻；五之气，开始于五十一刻，终止于三十七刻半；六之气，开始于三十七刻六分，终止于二十五刻。



severe and favorable [condition] [indicates that] the disease is slow and light. This mainly refers to Double-Fire^[7]. ”

68. 31 Huangdi said, “Good! I’d like to know [the conditions of] the Steps. ”

68. 32 Qibo answered, “The so-called Step is composed of 60 degrees and within 24 Steps there is a surplus of one day^[8]. ”

68. 33 Huangdi asked, “What are the changes when Liuqi (Six-Qi) correspond to the Wuxing (Five-Elements)?”

68. 34 Qibo answered, “The position [dominated by one kind of Qi] has the beginning and terminal [time]. [One single kind of] Qi [can be divided into] the primary [Qi] and the medium [Qi]. Since the Upper (Heaven-Qi) and the Lower (Earth-Qi) are different, [the way] to calculate is also different. ”

68. 35 Huangdi asked, “How to calculate it then?”

68. 36 Qibo answered, “Tianqi (Heaven-Qi) starts from Jia and Diqi (Earth-Qi) from Zi. [When] the Zi meets with Jia, [it is] called the beginning of a year. [Only when] close attention is paid to the time [when Qi meets with each other] can [the changes of Six-Qi be] calculated. ”

68. 37 Huangdi asked, “I’d like to know [the changes of Six-Qi at] the beginning, terminal, early and late [stages] in a year. ”

68. 38 Qibo answered, “How excellent [Your Majesty’s] question is! In the year of Jiazi, the initial Qi starts from the first notch beneath the water [level when Six-Qi converges] and terminates at 87. 5th notches; the second Qi starts from the 87. 6th notch and terminates at 75th notch; the third Qi starts from 76th notch and terminates at 62. 5th notch; the fourth Qi starts from 62. 6th notch and terminates at 50th notch; the fifth Qi starts from



【原文】

终于五十刻；五之气，始于五十一刻，终于三十七刻半；六之气，始于三十七刻六分，终于二十五刻。所谓初六，天之数也。

乙丑岁，初之气，天数始于二十六刻，终于一十二刻半；二之气，始于一十二刻六分，终于水下百刻；三之气，始于一刻，终于八十七刻半；四之气，始于八十七刻六分，终于七十五刻；五之气，始于七十六刻，终于六十二刻半；六之气，始于六十二刻六分，终于五十刻。所谓六二，天之数也。

丙寅岁，初之气，天数始于五十一刻，终于三十七刻半；二之气，始于三十七刻六分，终于二十五刻；三之气，始于二十六刻，终于一十二刻半；四之气，始于一十二刻六分，终于水下百刻；五之气，始于一刻，终于八十七刻半；六之气，始于八十七刻六分，终于七十五刻。所谓六三，天之数也。

丁卯岁，初之气，天数始于七十六刻，终于六十二刻半；二之气，始于六十二刻六分，终于五十刻；三之气，始于五十一刻，终于三十七刻半；

【今译】

这就是所谓的第一个六步，天时终始的刻分数。

乙丑之年，初之气开始于二十六刻，终止于十二刻半；二之气，开始于十二刻六分，终止于漏水下至一百刻；三之气，开始于一刻，终止于八十七刻半；四之气，开始于八十七刻六分，终止于七十五刻；五之气，开始于七十六刻，终止于六十二刻半；六之气，开始于六十二刻六分，终止于五十刻。这就是所谓的第二个六步，天时终始的刻分数。

丙寅之年，初之气开始于五十一刻，终止于三十七刻半；二之气，开始于三十七刻六分，终止于二十五刻；三之气，开始于二十六刻，终止于十二刻半；四之气，开始于十二刻六分，终止于漏水下至一百刻；五之气，开始于一刻，终止于八十七刻半；六之气，开始于八十七刻六分，终止于七十五刻。这就是所谓的第三个六步，天时终始的刻分数。

丁卯之年，初之气开始于七十六刻，终止于六十二刻半；二之气，开始于六十二刻六分，终止于五十刻；三之气，开始于五十一刻，终止于三十七



51st notch and terminates at 37.5th notches; the sixth Qi starts from 37.6th notch and terminates at 25th notch. The so-called initial six [Steps] refer to the [beginning and terminal] notches [of the six kinds of Qi]. ”

“In the year of Yichou, the initial Qi starts from the 26th notch and terminates at 12.5th notch; the second Qi starts from 12.6th notch and terminates at the 100th notch beneath water; the third Qi starts from the first notch and terminates at the 87.5th notch; the fourth Qi starts from 87.6th notch and terminates at the 75th notch; the fifth Qi starts from the 76th notch and terminates at 62.5th notch; the sixth Qi starts from 62.6th notch and terminates at the 50th notch. The so-called the second six [Steps] refer to the [beginning and terminal] notches [of the second cycle of the six kinds of Qi]. ”

“In the year of Bingyin, the initial Qi starts from the 51st notch and terminates at the 37.5th notch; the second Qi starts from the 37.6th notch and terminates at the 25th notch; the third Qi starts from 26th notch and terminates at the 12.5th notch; the fourth Qi starts from 12.6th notch and terminates at 100th notch beneath water; the fifth Qi starts from the first notch and terminates at the 87.5th notch; the sixth Qi starts from the 87.6th notch and terminates at 75th notch. The so-called the third six [Steps] refer to the [beginning and terminal] notches [of the third cycle of the six kinds of Qi]. ”

“In the year of Dingmao, the initial Qi starts from 76th notch and terminates at 62.5th notch; the second Qi starts from 62.6th notch and terminates at the 50th notch; the third Qi starts from the 51st notch and terminates at the 37.5th notch; the fourth Qi starts from 37.6th notch and terminates at 25th notch; the fifth Qi starts from 26th notch and terminates at 12.5th notch; the sixth Qi



【原文】

四之气，始于三十七刻六分，终于二十五刻；五之气，始于二十六刻，终于一十二刻半；六之气，始于一十二刻六分，终于水下百刻。所谓六四，天之数也。次戊辰岁，初之气，复始于一刻，常如是无已，周而复始。”

68.39 帝曰：“愿闻其岁候何如？”

68.40 岐伯曰：“悉乎哉问也！日行一周，天气始于一刻，日行再周，天气始于二十六刻；日行三周，天气始于五十一刻；日行四周，天气始于七十六刻；日行五周，天气复始于一刻，所谓一纪也。是故寅午戌岁气会同，卯未亥岁气会同，辰申子岁气会同，巳酉丑岁气会同，终而复始。”

68.41 帝曰：“愿闻其用也。”

68.42 岐伯曰：“言天者求之本，言地者求之位，言人者求之气交。”

【今译】

刻半；四之气，开始于三十七刻六分，终止于二十五刻；五之气，开始于二十六刻，终止于十二刻半；六之气，开始于十二刻六分，终止于漏水下至一百刻。这就是所谓的第四个六步，天时终始的刻分数。依次相推便是戊辰年，初之气，又开始于一刻，始终如此，没有终时，周而复始。”

68.39 黄帝说：“我想听听以年来计算的方法。”

68.40 岐伯说：“您问得很详尽啊！太阳运行第一周时，天时开始于一刻；太阳运行于第二周时，天时开始于二十六刻；太阳运行于第三周时，天时开始于五十一刻；太阳运行于第四周时，天时开始于七十六刻；太阳运行于第五周时，天时又开始于一刻。太阳运行的这个四周大循环，就叫做一纪。所以寅、午、戌三年，岁时与六气会同；卯、未、亥三年，岁时与六气会同；辰、申、子三年，岁时与六气会同；巳、酉、丑三年，岁时与六气会同。周流不息，终而复始。”

68.41 黄帝说：“我想听听六步的作用。”

68.42 岐伯说：“谈到天，当推求于六气的本元；谈到地，当推求于六气应五行之位；谈到人，当推求于气交。”



starts from 12. 6th notch and terminates at the 100th notch beneath water. The so-called the fourth six [Steps] refer to the [beginning and terminal] notches [of the fourth cycle of the six kinds of Qi]. [According to such an] order, [the following year is] the year of Wushen that starts again from the first notch [of the clepsydra]. [It] always [moves continuously in such an sequence].”

68. 39 Huangdi said, “I’d like to know how to calculate the year.”

68. 40 Qibo said, “How excellent [Your Majesty’s] question is! When the sun moves for the first cycle, Tianqi (Six-Qi) starts from the first notch; when the sun moves for the second cycle, Tianqi (Six-Qi) starts from the 26th notch; when the sun moves for the third cycle, Tianqi (Six-Qi) starts from the 51st notch; when the sun moves for the fourth cycle, Tianqi (Six-Qi) starts from the 76th notch; when the sun moves for the fifth cycle, Tianqi (Six-Qi) starts again from the first notch. [Four cycles of the sun’s circulation] is called one Ji. So [the beginning and terminal notches in] the years of Yin, Wu and Xu are the same; [the beginning and terminal notches in] the years of Mao, Wei and Hai are the same; [the beginning and terminal notches in] the years of Chen, Shen and Zi are the same; [the beginning and terminal notches in] the years of Si, You and Chou are the same. [Such a movement] goes round and begins again.”

68. 41 Huangdi said, “I’d like to know the application [of the six Steps].”

68. 42 Qibo said, “In terms of the heavens, the origin [of the six kinds of Qi] must be searched; in terms of the earth, the position [of the six kinds of Qi corresponding to the Five-Elements] must be searched; in terms of human beings, the communication [between] Qi [from the heavens and the earth] must be searched.”

【原文】

68.43 帝曰：“何谓气交？”

68.44 岐伯曰：“上下之位，气交之中，人之居也。故曰：天枢之上，天气主之；天枢之下，地气主之；气交之分，人气从之，万物由之，此之谓也。”

68.45 帝曰：“何谓初中？”

68.46 岐伯曰：“初凡三十度而有奇，中气同法。”

68.47 帝曰：“初中何也？”

68.48 岐伯曰：“所以分天地也。”

68.49 帝曰：“愿卒闻之。”

68.50 岐伯曰：“初者地气也，中者天气也。”

68.51 帝曰：“其升降何如？”

68.52 岐伯曰：“气之升降，天地之更用也。”

【今译】

68.43 黄帝问道：“什么是气交呢？”

68.44 岐伯回答说：“就上下之位而言，天气居于上，地气居于下，上下交互之处，为人之所居。所以说：天枢以上，天气主之；天枢以下，地气主之；气交之处，人气顺之，万物由此而生。就是这个意思。”

68.45 黄帝问道：“什么是初气中气呢？”

68.46 岐伯回答说：“初气占一气中的三十度有零。中气也是这样。”

68.47 黄帝问道：“为什么要分初气和中气呢？”

68.48 岐伯回答说：“是为了区别天气与地气的。”

68.49 黄帝说：“我想听你详尽地讲一讲。”

68.50 岐伯说：“初气为地气用事，中气为天气用事。”

68.51 黄帝问道：“其升降是怎样的呢？”

68.52 岐伯回答说：“地气上升，天气下降，这是天气和地气相互作用的结果。”



68. 43 Huangdi asked, "What does the communication [between] Qi [from the heavens and the earth] mean?"

68. 44 Qibo answered, "[Heaven-Qi is located in the] Upper and [Earth-Qi is located in the] Lower; Qi [from the Upper and the Lower] communicates [with each other] in the middle [region where] human beings live. That is why it is said that [the region] above the Tianshu¹⁹¹ (Heaven-Pivot) is dominated over by Tianqi (Heaven-Qi); [the region] below the Tianshu (Heaven-Pivot) is dominated over by Diqi (Earth-Qi); the region [where] Qi communicates [with each other] is the place where] Renqi (Human-Qi) follows [the changes of Heaven-Qi and Earth-Qi] and all the things [in the world] are produced accordingly. [The changes are] just like that."

68. 45 Huangdi asked, "What are the initial [Qi] and middle [Qi]?"

68. 46 Qibo answered, "The initial [Qi] occupies 30 degrees and so does the middle Qi."

68. 47 Huangdi asked, "Why [Qi is divided into] the initial [Qi] and the middle [Qi]?"

68. 48 Qibo answered, "In order to divide the heavens (Heaven-Qi) and the earth (Earth-Qi)."

68. 49 Huangdi said, "I'd like to know the details."

68. 50 Qibo said, "The initial [Qi] refers to Diqi (Earth-Qi) and the middle [Qi] refers to Tianqi (Heaven-Qi)."

68. 51 Huangdi asked, "What [are the conditions of] ascent and descent?"

68. 52 Qibo answered, "The ascent and descent of Qi result from the interaction between the heavens (Heaven-Qi) and the earth (Earth-Qi)."

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【原文】

68.53 帝曰：“愿闻其用何如？”

68.54 岐伯曰：“升已而降，降者谓天；降已而升，升者谓地。天气下降，气流于地；地气上升，气腾于天。故高下相召，升降相因，而变作矣。”

68.55 帝曰：“善。寒湿相遘，燥热相临，风火相值，其有闻乎？”

68.56 岐伯曰：“气有胜复，胜复之作，有德有化，有用有变，变则邪气居之。”

68.57 帝曰：“何谓邪乎？”

68.58 岐伯曰：“夫物之生从于化，物之极由乎变，变化之相薄，成败之所由也。故气有往复，用有迟速，四者之有，而化而变，风之来也。”

【今译】

68.53 黄帝问道：“我想听听它们的作用是怎样的？”

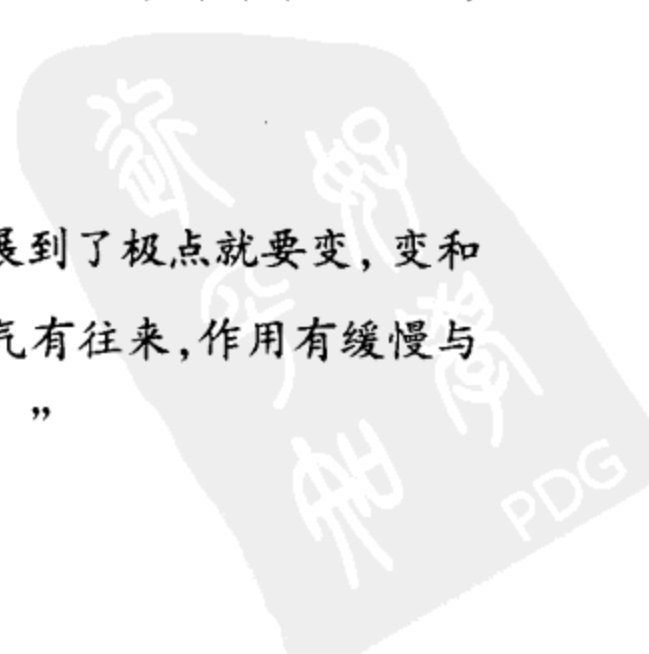
68.54 岐伯回答说：“升后而降，这是天的作用；降后又升，这是地的作用。天气下降，其气流行于地；地气上升，其气蒸腾于天。由于天气和地气的相互感应，上升和下降相互为因，天气和地气才能不断地发生变化。”

68.55 黄帝说：“好。寒气与湿气相遇，燥气与热气相接，风气与火气相逢，会有一定的间隙吗？”

68.56 岐伯回答说：“六气都有胜气和复气。胜气和复气的不断发作，使气有正常的功用，有生化的性能，有一定的作用，有异常的变化，变化就要产生邪气。”

68.57 黄帝问道：“什么是邪气？”

68.58 岐伯回答说：“物体生于化，物体发展到了极点就要变，变和化的互相斗争与转化，是成败的根本原因。由于气有往来，作用有缓慢与迅速，此四者产生了化和变，这就是风气的由来。”





68. 53 Huangdi said, "I'd like to know the interaction [between them]."

68. 54 Qibo said, "[Earth-Qi] rises. [When it has risen to the highest point, it begins to] descend. [The activity of] descent [is caused by the action of] the heavens (Heaven-Qi). [Heaven-Qi] descends. [When it has descended to the lowest point, it begins to] ascend. [The activity of] ascent [is caused by the action of] the earth (Earth-Qi). [When] Tianqi (Heaven-Qi) descends, Qi flows over the earth; [when] Diqi (Earth-Qi) ascends, Qi permeates through the heavens. Due to mutual influence of the Higher (Heaven-Qi) and the Lower (Earth-Qi) [as well as] the interaction [between] ascent and descent, [Heaven-Qi and Earth-Qi] change constantly."

68. 55 Huangdi said, "Good! [What are the situations of] Cold meeting with Dampness, Dryness with Heat and Wind with Fire?"

68. 56 Qibo answered, "Qi [is marked by] predomination and recycle. [The alternation of] predomination and recycle [result in] De (influence of normal changes of weather on all the things in the natural world), Hua (transformation), Yong (functions) and Bian (changes). [Abnormal] changes [of things] produce Xieqi (Evil-Qi)."

68. 57 Huangdi asked, "What does Xie (Evil) mean?"

68. 58 Qibo answered, "The growth of things depends on Transformation while the utmost development of things results from Change. The struggle between Change and Transformation decides success and failure. Thus Qi is either coming or going and the functions are either slow or quick. [These] four [activities] [cause] Change and Transformation and produce wind."

【原文】

68.59 帝曰：“迟速往复，风所由生，而化而变，故因盛衰之变耳。成败倚伏游乎中，何也？”

68.60 岐伯曰：“成败倚伏生乎动，动而不已，则变作矣。”

68.61 帝曰：“有期乎？”

68.62 岐伯曰：“不生不化，静之期也。”

68.63 帝曰：“不生化乎？”

68.64 岐伯曰：“出入废则神机化灭，升降息则气立孤危。故非出入，则无以生长壮老已；非升降，则无以生长化收藏。是以升降出入，无器不有。故器者生化之宇，器散则分之，生化息矣。故无不出入，无不升降。化有小大，期有近远，四者之有而贵常守。反常则灾害至矣。故曰无形无患，

【今译】

68.59 黄帝说：“气有迟速进退，这就是风气的由来。有化有变，是由于气的盛衰变化所致。但无论成败，其潜伏的因素都是从变化中来。这是为什么呢？”

68.60 岐伯回答说：“成败的关键在于运动，不断的运动就会发生不断的变化。”

68.61 黄帝问道：“运动有一定的时间吗？”

68.62 岐伯回答说：“不生不化，就是停止的时期。”

68.63 黄帝问道：“物有不生不化的吗？”

68.64 岐伯回答说：“若出入的功能废止了，则神机毁灭；若升降的作用停息了，则气立危亡。因此，没有出入，也就不会有发生、成长、壮实、衰老与灭亡；没有升降，也就不会有发生、成长、变化、收敛与闭藏。所以没有一种物体不具备升降出入的。因而物体就像是生化之器，如果形体解散，生化也就熄灭了。因此，任何物体无不存有出入升降之机。化有大小不同，时间有远近的差异，不管大小远近，贵在保持正常，反常就要发生





68. 59 Huangdi said, “Slow, quick, coming and going [activities] produce wind; Transformation and Change cause predomination and decline. [But] why [the latent factors responsible for] success and failure all lie in [Change and Transformation]?”

68. 60 Qibo answered, “[The factors responsible for] success and failure lie in the movement [of the six kinds of Qi] and constant movement results in change.”

68. 61 Huangdi asked, “Is the time [of Change] definite?”

68. 62 Qibo answered, “[If] there is no growth and transformation, [it is] the period of stoppage.”

68. 63 Huangdi asked, “Is there [any period] without growth and transformation?”

68. 64 Qibo answered, “Stoppage of going out and coming in indicates Shenji^[10] (magic mechanism); the stoppage of ascent and descent means loss of Qili^[11] (configuration with Qi). Without [the activities of] going out and coming in, there will be no [such activities as] birth, growth, maturity, senility and death; without [the activities of] ascent and descent, there will be no [such activities as] germination, growth, transformation, reaping and storage. So [the activities of] ascent, descent, going out and coming in exist in everything. [In this sense,] things are the places [where] growth and transformation [take place]. When things fall apart, [the activities of] growth and transformation stop. Thus nothing can exist without [the activities of] going out, coming in, ascent and descent. [The only difference lies in the range of] transformation [which is] either large or small and the

【原文】

此之谓也。”

68.65 帝曰：“善。有不生不化乎？”

68.66 岐伯曰：“悉乎哉问也！与道合同，惟真人也。”

68.67 帝曰：“善。”

【今译】

灾害。所以说没有了物体的形态，也就不存在所谓灾害了。就是这个意思。”

68.65 黄帝说：“好。有没有不生不化的呢？”

68.66 岐伯回答说：“您问得很详尽啊！能够结合自然规律而适应其变化的，只有真人而已。”

68.67 黄帝说：“好。”





time [of occurrence] [which is] either early or late. [The most important thing for these] four [activities] is [to maintain at the] normal [level]. Abnormal [changes] will bring about harms. That is why it is said, 'no form, no harm'.^[12]"

68. 65 Huangdi said, "Good! Is there [any period] without growth and transformation?"

68. 66 Qibo answered, "What an excellent question [Your Majesty] have asked! [In fact,] only Zhenren (genuine man) [can live in accordance with] the Dao (law)."

68. 67 Huangdi said, "Good!"

Notes:

[1] Qi in the above paragraphs of this Chapter all refers to Liuqi (六气, Six-Qi).

[2] Xianming (显明, obvious position) refers to the Spring Equinox.

[3] Tianfu (天符) means that the Qi of Middle-Motion and the Qi governing the heavens match with each other in the Wuxing (Five-Elements).

[4] Suihui (岁会) refers to convergence of the Qi governing the heavens and the Yunqi (Qi-Motion).

[5] Tiayi Tainfu (太一天符) refers to the years of Wuwu (戊午), Jichou (己丑), Jiwei (己未) and Yiyou (乙酉).

[6] Suiwei (岁位) is similar to Suihui (岁会), see [4] in this Chapter.

[7] Double-Fire (二火) refers to Junhuo (君火, Monarch-Fire) and Xianghuo (相火, Minister-Fire).

[8] One day is a degree and 60 days and 87.5 notches make up a Step. In a year, there are 365.25 degrees and 24 Steps make up four years. There are six Steps in each year. So within four years, there is a surplus of 100 notches, just making up one day.

[9] Tianshu (天枢) refers to the point where Qi from the heavens and the earth converges.

[10] Shenji (神机) means the intrinsic vitality.

[11] Qili (气立) means that the physical structure of things depends on the transformation of Qi.

卷第二十

气交变大论篇第六十九

【原文】

69.1 黄帝问曰：“五运更治，上应天朞，阴阳往复，寒暑迎随，真邪相薄，内外分离，六经波荡，五气倾移，太过不及，专胜兼并，愿言其始，而有常名，可得闻乎？”

69.2 岐伯稽首再拜对曰：“昭乎哉问也！是明道也。此上帝所贵，先师传之，臣虽不敏，往闻其旨。”

69.3 帝曰：“余闻得其人不教，是谓失道，传非其人，慢泄天宝。余诚菲德，未足以受至道，然而众子哀其不终，愿夫子保于无穷，流于无极，

【今译】

69.1 黄帝问道：“五运交替主治，在上与天气相应。阴阳往复，寒暑往来，真气与邪气相争，内外分离，六经的血气动荡不安，五脏之气相互倾移，出现太过与不及、专胜及相互兼并的现象。希望你谈谈其起始和一般的规律。可以讲给我听吗？”

69.2 岐伯再拜回答说：“您问得真透彻啊！这是高明的道理，是古代帝王所珍视的，也是古代医师传授下来的。我虽不聪敏，但过去曾听老师讲过它的道理。”

69.3 黄帝说：“我听说遇到适当的人而不教，就会使学业失传，称为失道；如传授给不适当的人，是轻视学术，也会使宝贵的学术散而失传。我虽然没有很高的修养，不足以授受至道要理，但是我怜悯百姓因疾病而夭亡，不得终生。为了百姓的生命，为了这一至道要理永远留传，



Chapter 69

Qijaobian Dalunpian: Major Discussion on the Changes of Qi-Convergence

69. 1 Huangdi asked, “The domination of the Wuyun (Five-Motions) alternates to correspond to weather condition [in a year]; Yin and Yang reciprocate [in movement] to correspond to [the changes of] cold and summer-heat; Zhen (Genuine-Qi) and Xie (Evil-Qi) struggle [with each other] to separate the internal from the external; fluctuation of the six Channels [leads to] imbalance of Five-Qi⁽¹⁾ [which is either] excessive or insufficient, [resulting in] single predomination and annex. [I] hope [that you can explain] its origin [for me] and [I want to know if] there is a general rule. Can you explain it [for me]?”

69. 2 Qibo kowtowed again and said, “What an excellent question [Your Majesty] have asked! [This involves] a profound theory [which was greatly] emphasized by kings and passed on by teachers in the past. Although I am not intelligent enough, I have heard of this theory.”

69. 3 Huangdi said, “I have heard that to refuse to teach those [who are suitable to teach will] lose [the opportunity to pass on] Dao (studies) and to teach those [who are] not [suitable to teach] will lose the precious knowledge. Although I lack both ability and knowledge and I am not capable enough of learning such a profound theory, [I really have sympathy with] the people [who are] suffering from diseases. [I] hope that you can keep this theory

【原文】

余司其事，则而行之奈何？”

69.4 岐伯曰：“请遂言之也。《上经》曰：夫道者上知天文，下知地理，中知人事，可以长久，此之谓也。”

69.5 帝曰：“何谓也？”

69.6 岐伯曰：“本气位也。位天者，天文也；位地者，地理也；通于人气之变化者，人事也。故太过者先天，不及者后天，所谓治化而人应之也。”

69.7 帝曰：“五运之化，太过何如？”

69.8 岐伯曰：“岁木太过，风气流行，脾土受邪。民病飧泄，食减，体重，烦冤，肠鸣，腹支满，上应岁星。甚则忽忽善怒，眩冒巅疾。

【今译】

我愿主管这件事，作为准则去实行，你看怎样？”

69.4 岐伯回答说：“请允许我讲给您听吧。《上经》说：关于道，就是要上知天文，下知地理，中知人事，才可使其保持长久，就是这个道理。”

69.5 黄帝问道：“这是什么意思呢？”

69.6 岐伯回答说：“根本就在于推求天、地、人三气的位置。天之位，就是研究天文气象变化情况的。地之位，就是研究地理变化情况的；通晓人气的变化就是人事。因而太过的气先天时而至，不及的气后天时而至。所以说，运气主治发生变化，人体的活动也随之发生相应的变化。”

69.7 黄帝问道：“五运气化太过是怎样的呢？”

69.8 岐伯回答说：“木运太过，则风气流行，脾土受邪。人们多患飧泄，饮食减少，肢体沉重，烦闷抑郁，肠鸣，腹胀支满。上则应于岁星光强。



and pass it on forever. Can I manage this matter and conduct it according to the principles?"

69. 4 Qibo answered, "Please allow me to explain. [The book entitled] *Shangjing* said, 'The so-called Dao (law) is related to the heavens in the upper, the earth in the lower and human beings in the middle. That is why it can last forever. '"

69. 5 Huangdi asked, "What does it mean?"

69. 6 Qibo answered, "[This means to study the principles] according to the position [dominated by the six kinds of Qi]. The position of the heavens [means the study of] astronomy; the position of the earth [means the study of] geography; the study of the changes of the human body is known as human affairs. So excessive [change of weather means that the weather comes] in advance of [the concerned season]; insufficient [change of weather means that the weather fails to come when the concerned season] has already arrived. So [the changes in] the domination [of the six kinds of Qi] influence the human body."

69. 7 Huangdi asked, "What [is the result of] excessive [changes in] the transformation of the Wuyun (Five-Motions)?"

69. 8 Qibo answered, "[In] the year of Wood-Motion, excessive [Wood-Motion leads to] prevalence of Wind-Qi and invasion of Xie (Evil) into the Spleen-Earth. [If this happens,] people will suffer from Sunxie (diarrhea with undigested food in it), poor appetite, heaviness of the body, dysphoria, depression, borborygmus and abdominal fullness. The corresponding [star in the heavens] is the Jupiter in the upper [that appears bright at this period of time]. [If Wood-Motion is] superabundant, [it will lead to] sudden flare into temper, dizziness and head disease. [Since

【原文】

化气不政，生气独治，云物飞动，草木不宁，甚而摇落，反胁痛而吐甚，冲阳绝者死不治，上应太白星。

岁火太过，炎暑流行，肺金受邪。民病疟，少气咳喘，血溢血泄注下，嗌燥耳聋，中热肩背热，上应荧惑星。甚则胸中痛，胁支满胁痛，膺背肩胛间痛，两臂内痛，身热肤痛而为浸淫。收气不行，长气独明，雨水霜寒，上应辰星。上临少阴少阳，火燔焯，冰泉涸，物焦槁，病反谵妄狂越，咳喘息鸣，下甚血溢泄不已，太渊绝者死不治，上应荧惑星。

岁土太过，雨湿流行，肾水受邪。民病腹痛，清厥，意不乐，

【今译】

若木气过于亢盛，就会出现失意发怒，头昏眼花等头部病症。这是土气无权，木气独胜的现象，所以出现云物飞动，草木不宁，甚至草木摇动折落。在人则胁部疼痛，呕吐不止。若冲阳脉绝，多为死证。在上应太白星光强。

火运太过，则暑热流行，肺金受邪。人们多患疟疾，少气，咳嗽气喘，血外溢或下泄，水泻如注，咽喉干燥，耳聋，胸中热，肩背热。上则应于荧惑星光强。火热之气过于亢盛则胸中疼痛，胁下胀满，胁痛，胸背肩胛间疼痛，两臂内侧疼痛，身热肤痛，而发生浸淫疮。这是金气不行，火气独旺的现象。火气过旺就会有雨冰霜寒，这就是热极生寒。在上应辰星光强。如果遇到少阴或少阳司天的年份，火热之气更加亢盛，水泉干涸，万物焦枯。人们多患谵言妄语，发狂奔跑，咳嗽气喘，呼吸有声，火气甚于下部则血溢或下泄不止。若太渊脉绝，多为死证。在上应荧惑星光强。

土运太过，则雨湿之气流行，肾水受邪。人们多病腹痛，四肢厥冷，



the Earth] fails to transform Qi and the generating Qi [of Wood] is predominant, clouds are flying, things are fluctuating, grasses and trees are unstable. [Under serious condition, grasses and trees] are broken [and people will suffer from] hypochondriac pain and severe vomiting. [If] Chongyang Channel^[2] is exhausted, [the disease is] incurable. The corresponding [star in the heavens] is the Venus [that appears bright at this period of time]. ”

“[In] the year of Fire-Motion, excessive [Fire-Motion leads to] prevalence of summer-heat and invasion of Xie (Evil) into the Lung-Metal. [If this happens,] people will suffer from malaria, shortness of breath, cough, panting, hemorrhage, hematochezia, lingering diarrhea, dry throat, deafness and feverish sensation in the chest, shoulder and back. The corresponding [star in the heavens] is the Mars [that appears bright at this period of time]. [If Fire-Motion is] superabundant, [it will lead to] thoracic pain, hypochondriac fullness, pain in the chest, back and scapula, pain over the inner side of the arms, body fever, skin pain and acute eczema. [If] Astringing-Qi^[3] fails to flow and Long-Qi^[4] predominates alone, [it will lead to] rain, freezing, frost and cold. The corresponding [star in the heavens] is the Mercury [that appears bright at this period of time]. [In the years during which] Shaoyin and Shaoyang [govern the heavens], Fire is more hyperactive, [leading to] dryness of the springs, scorching of plants and diseases [marked by] delirium, mania, cough, panting, hematochezia and hematuria. [If] Taiyuan^[5] is exhausted, [the disease is] incurable. The corresponding [star in the heavens] is the Mars [that appears bright at this period of time]. ”

“[In] the year of Earth-Motion, excessive [Earth-Motion

【原文】

体重烦冤，上应镇星。甚则肌肉萎，足痿不收，行善瘦，脚下痛，饮发中满食减，四支不举。变生得位，藏气伏，化气独治之，泉涌河衍，涸泽生鱼，风雨大至，土崩溃，鳞见于陆，病腹满溏泄肠鸣，反下甚而太溪绝者，死不治，上应岁星。

岁金太过，燥气流行，肝木受邪。民病两胁下少腹痛，目赤痛眦疡，耳无所闻。肃杀而甚，则体重烦冤，胸痛引背，

【今译】

情绪忧郁，身体困重，心胸烦闷，这是土气太过所致。在上应镇星光强。土气过甚则见肌肉枯萎，两足痿软不收，行走抽搐，脚下疼痛，水邪蓄积于中，则腹中胀满，饮食减少，四肢无力，不能举动。这是土气得位，水气无权，土气独旺的现象。因此泉水喷涌，河水泛滥，干涸的沼泽生鱼，风雨大至，堤岸崩溃，陆地可见鱼类。人们则患脘腹胀满，大便溏泄，肠鸣，泄泻不止。若太溪脉绝，多为死证。在上应岁星光强。

金运太过，则燥气流行，肝木受邪。人们多病两胁之下及少腹疼痛，目赤痛，目眦疮疡，耳聋。燥金之气肃杀过甚，则身体沉重，心胸烦闷，胸部疼痛并牵引及背部，两胁胀满，



leads to] prevalence of rain and dampness and invasion of Xie (Evil) into the Kidney-Water. [If this happens,] people will suffer from abdominal pain, coldness of the limbs, unhappiness, heaviness of the body and dysphoria. The corresponding [star in the heavens] is the Saturn [that appears bright at this period of time]. [If Earth-Motion is] superabundant, [it will result in] muscular atrophy, flaccidity of the feet, frequent convulsion, sole pain, water disease, abdominal fullness, poor appetite and inability to lift the four limbs. [During the time when Earth-Motion changes and Earth-Qi is] in domination, [Water-Qi] is latent, the Transforming-Qi [of the Earth] is in predomination alone, [consequently leading to] gush of the springs, overflow of the rivers, appearance of fish in the marsh-land [where it used to be dry], storm, collapse of earth and appearance of fish on the land. [In terms of human beings, such a change will result in] abdominal fullness, sloppy stool and borborygmus. [If] Taixi [Channel] ^[6] is exhausted, [it is] incurable. The corresponding [star in the heavens] is the Jupiter [that appears bright at this period of time]. ”

“[In] the year of Metal-Motion, excessive [Metal-Motion leads to] prevalence of dryness and invasion of Xie (Evil) into Liver-Wood. [If this happens,] people will suffer from hypochondriac and abdominal pain, redness and pain of the eyes, ulceration of canthus and deafness. [If Metal-Qi is] extremely hyperactive, [it will lead to] heaviness of the body, dysphoria, chest pain involving the back, hypochondriac fullness and pain involving the lower abdomen. The corresponding [star in the heavens] is the Venus [that appears bright at this period of time].



【原文】

两胁满且痛引少腹，上应太白星。甚则喘咳逆气，肩背痛，尻阴股膝髀腓跗足皆病，上应荧惑星。收气峻，生气下，草木敛，苍干凋陨，病反暴痛，胁肋不可反侧，咳逆甚而血溢，太冲绝者，死不治，上应太白星。

岁水太过，寒气流行，邪害心火。民病身热，烦心，躁悸，阴厥，上下中寒，谵妄心痛，寒气早至，上应辰星。甚则腹大胫肿，喘咳，寝汗出，憎风，大雨至，埃雾朦郁，上应镇星。上临太阳，雨冰雪霜不时降，湿气变物，病反腹满肠鸣溏泄，食不化，渴而妄冒，

【今译】

且疼痛牵引及少腹。在上应太白星光强。金气过胜则发生喘息咳嗽，逆气，肩背疼痛，尻、阴、股、膝、髀、腓、跗、足等处疼痛。在上应荧惑星光强。如金运太过，收气严厉，木气下降，则草木收敛，枝叶枯干凋落。人们则多患胁肋急剧疼痛，不能转侧，咳嗽气逆，甚至血溢。若太冲脉绝，多为死证。在上应太白星光强。

水运太过，则寒气流行，心火受到侵害。人们多患身热，心悸，烦躁，四肢逆冷，全身发冷，谵言妄语，心痛。寒气早至，在上应辰星光强。水邪亢盛则腹部肿大，足胫浮肿，气喘咳嗽，盗汗，怕风。土气来复则大雨下降，尘雾迷蒙不清。在上应镇星光强。如遇太阳寒水司天则雨冰霜雪非时而降，湿气大盛，万物发生变化。人们多患腹中胀满，肠鸣，溏泻，食物不化，渴而眩晕。



[If Metal-Qi is] superabundant, [it will lead to] panting, cough and inhibited breath as well as pain in the shoulders, back, buttocks, pudendum, thigh, knees, leg, calf and foot. The corresponding [star in the heavens] is the Mars [that appears bright at this period of time]. [If] the Astringing-Qi is severe and the Generating-Qi^[7] is reduced, grasses and trees are astringed and the leaves are dry and have fallen [on the ground]. [In terms of human beings, such a change will result in] acute pain, hypochondriac pain, inability to turn [the body], cough, inhibited breath, or even hemorrhage. [If] Taichong^[8] is exhausted, [the disease is] incurable. The corresponding [star in the heavens] is the Venus [that appears bright at this period of time].”

“[In] the year of Water-Motion, excessive [Water-Motion leads to] prevalence of cold and invasion of Xie (Evil) into the Heart-Fire. [If this happens,] people will suffer from body fever, dysphoria, palpitation, cold limbs, internal and external cold, delirium and heart pain. [In terms of weather,] cold [weather] appears earlier [than usual]. The corresponding [star in the heavens] is the Mercury [that appears bright at this period of time]. [If Water-Motion is] superabundant, [it will lead to] abdominal distension, leg swelling, panting, cough, night sweating and aversion to wind. [In terms of weather, it usually results in] heavy rain and miasma, corresponding to the Saturn [that appears bright at this period of time] . [During the time when] Taiyang [governs the heavens], [it leads to] rain, ice, snow and dew that occur earlier than usual. [All] the things change [because of] Damp-Qi. [In terms of human beings, such a change may] lead to abdominal fullness, borborygmus, sloppy stool, indigestion, thirst

【原文】

神门绝者，死不治，上应荧惑、辰星。”

69.9 帝曰：“善。其不及何如？”

69.10 岐伯曰：“悉乎哉问也！岁木不及，燥乃大行，生气失应，草木晚荣，肃杀而甚，则刚木辟著，柔萎苍干，上应太白星。民病中清，肱胁痛，少腹痛，肠鸣溏泄，凉雨时至，上应太白星，其谷苍。上临阳明，生气失政，草木再荣，化气乃急，上应太白、镇星，其主苍早。复则炎暑流火，湿性燥，柔脆草木焦槁，下体再生，

【今译】

若神门脉绝，多为死证。在上应荧惑光弱，辰星光强。”

69.9 黄帝说：“好。那么五运不及是怎样的呢？”

69.10 岐伯回答说：“您问得真详细啊！木运不及，燥气就会旺盛，生气不能应时而至，草木就要晚荣。肃杀之气亢盛，刚劲的树木就会枯折，柔嫩的草木则会干枯。在上应太白星光强。人们多患腹中清冷，肱胁部疼痛，少腹痛，腹中鸣响，大便溏泄。凉雨不时下降，在天上应太白星光强，在五谷则呈青苍之色，不能成熟。如遇阳明司天，木气不能施政，草木在夏秋再度繁荣，所以开花结实的过程非常急促。在上应太白、镇星光强，主草木提早凋落。金气抑木，木气受制，其火气来复，于是就会炎热如火，湿润变为干燥，柔嫩脆弱的草木焦枯，



and dizziness. [If] Shenmen⁹¹ is exhausted, [the disease is] incurable. The corresponding [star in the heavens] is the Mars [that appears dim at this period of time] and the Mercury [that appears bright at this period of time]. ”

69. 9 Huangdi said, “Good! What [is the result of] insufficiency [of the Wuyun (Five-Motions)]?”

69. 10 Qibo answered, “What an excellent question [Your Majesty] have asked! [In the year of Wood-Motion,] insufficiency [of Wood-Motion leads to] prevalence of dryness, failure of Generating-Qi to come [in time], slow growth of grasses and trees. [If] the astringing and destructing [Qi of Metal] is hyperactive, [it will] break strong trees and wither leaves. The corresponding [star in the heavens] is the Venus [that appears bright at this period of time]. [If this happens,] people will suffer from abdominal coldness, hypochondriac pain, lower abdominal pain, borborygmus and sloppy stool. [In this case, it] rains frequently [and appears] cool. The corresponding [star in the heavens] is the Venus [that appears bright at this period of time]. The crop [reaps and appears] dark green. [In the year when] Yangming [governs the heavens], [if] the Generating-Qi fails to dominate, grasses and trees will flourish late and the transformation [process] is short. The corresponding [stars in the heavens] are the Venus and the Saturn [that appear bright at this period of time]. [In this case, grasses and trees appear] withered earlier [than usual]. Retaliating [activity leads to] flaming summer-heat, [change of] moisture into dryness, scorching [variation] of the tender grasses and trees, re-sprouting from the root and simultaneous appearance of flowers and fruits. [In human

【原文】

华实齐化，病寒热疮疡痲疹痛痊，上应荧惑、太白，其谷白坚。白露早降，收杀气行，寒雨害物，虫食甘黄，脾土受邪，赤气后化，心气晚治，上胜肺金，白气乃屈，其谷不成，咳而飏，上应荧惑、太白星。

岁火不及，寒乃大行，长政不用，物荣而下，凝惨而甚，则阳气不化，乃折荣美，上应辰星，民病胸中痛，胁支满，两胁痛，膺背肩胛间及两臂内痛，郁冒蒙昧，心痛暴暗，胸腹大，胁下与腰背相引而痛，甚则屈不能伸，髀髁如别，上应荧惑、辰星，其谷丹。复则埃郁，

【今译】

枝叶从根部重新生长，开花结实并见。在人体则多病寒热、疮疡、痲疹、痛痊。在上应荧星惑光强，太白星光弱。在五谷应于白色坚实的谷类秀而不实。白霜提早下降，秋收肃杀之气流行，寒雨损害万物，味甘色黄的谷物多为虫蛀。在人则脾土受邪，火气后起，所以心气晚治，火气复则胜肺金，金气乃得抑制，使谷物不能成熟。人们则患咳嗽、鼻塞、流涕。在上应荧惑星光强，太白星光弱。

火运不及，寒气就会大行，夏天生长之气不能发行其政令，万物生长就会由茂盛走向凋零。阴寒之气过盛，则阳气不能生化，万物的荣美生机就受到摧折。在上应辰星光强。人们多患胸中疼痛，胁部胀满，两胁疼痛，膺、背、肩胛间及两臂内侧疼痛，抑郁眩晕，头目不清，心痛，突然失音，胸腹肿大，胁下与腰背相互牵引疼痛，甚则身体蜷曲不能伸展，髀骨与大腿之间好像分开一样。在上应荧惑星光弱、



beings, such a change will lead to] cold-heat disease, sores and ulceration, prickly heat, carbuncle and acne. The corresponding [stars in the heavens] are the Mars and the Venus [that appear bright at this period of time]. The crop [appears] white and hard^[9]. [In this case,] dew falls earlier [than usual], astringing and killing Qi prevails, cold rain damages things and insects eat sweet and yellow crops. [In the human body,] the Spleen-Earth is attacked by Xie (Evil), the action of Reddish-Qi^[10] is postponed and Heart-Qi dominates late. [When] the Upper^[11] dominates over the Lung-Metal, White-Qi^[12] is inhibited. [In this case,] crop cannot reap [and people will suffer from] cough and running nose. The corresponding [stars in the heavens] are the Mars and the Venus. ”

“[In the year of Fire-Motion,] insufficiency [of Fire-Motion leads to] prevalence of cold, making plants grow slowly [due to] failure [of Fire-Motion] to dominate. [If] it is extremely cold, Yangqi will be unable to transform [and plants will be] damaged. The corresponding [star in the heavens] is the Mercury [that appears bright at this period of time] . [If this happens,] people will suffer from chest pain, hypochondriac fullness and pain, pain of the chest, back, [the region] between scapulae and the inner [side of] the arms, depression, dizziness, stomachache, sudden loss of voice, swollen chest and abdomen, referred pain of the hypochondria, waist and back, or even difficulty in extension and flexion and [feeling like] separation of the hipbone and the thigh. The corresponding [stars in the heavens] are the Mars and the Mercury [that appear bright at this period of time]. [Under such a condition,] crops [appear] reddish [and are unripe]. Retaliating [activity leads



【原文】

大雨且至，黑气乃辱，病鹜溇腹满，食饮不下，寒中肠鸣，泄注腹痛，暴挛痿痹，足不任身，上应镇星、辰星，玄谷不成。

岁土不及，风乃大行，化气不令，草木茂荣，飘扬而甚，秀而不实，上应岁星，民病飧泄霍乱，体重腹痛，筋骨繇复，肌肉眊酸，善怒，藏气举事，蛰虫早附，咸病寒中，上应岁星、镇星，其谷黔。复则收政严峻，名木苍凋，胸胁暴痛，下引少腹，善太息，虫食甘黄，气客于脾，黔谷乃减，民食少失味，苍谷乃损，上应太白、岁星。上临厥阴，流水不冰，蛰虫来见，藏气不用，白乃不复，

【今译】

辰星光强，赤色的谷类不能成熟。火被水抑，火所生之土气来复，于是埃尘郁滞，大雨将至，水气受到抑制，人们多患大便溇泄，腹胀，饮食不下，腹中寒冷肠鸣，泄下如注，腹痛，突然拘挛痿软麻木，足不能支持身体。在上应镇星光强，辰星光弱，黑色的谷物不能成熟。

土运不及，风气大行，土运的化气不得施令，草木茂盛繁荣，但过分飘扬，秀而不实。在上应岁星光强。人们多患飧泄霍乱，身体沉重，腹中疼痛，筋骨动摇，肌肉跳动酸痛，容易发怒。寒水之气失制而旺，虫类提早伏藏，人们多患中寒之病。在上应岁星光强、镇星失弱，黄色之谷类不能成熟。木气盛极必衰，衰则金气来复，于是秋气当令，呈现出肃杀之气，高大的树木枝叶也要凋谢，人们多患胸胁急剧疼痛，并牵引及少腹，善太息。虫类喜食味甘色黄之物。邪气客于脾土，人们多病饮食减少，食而无味。青色之谷受到损害，在上应太白星光强，岁星光弱。如遇厥阴司天，相火在泉，则流水不能结冰，



to] steaming of dampness and heavy rain. [In this case,] Black-Qi¹³ is inhibited. [In terms of human beings, such a change will lead to] sloppy stool, abdominal fullness, anorexia, abdominal cold, borborygmus, acute diarrhea, abdominal pain, sudden spasm, flaccidity and pain [of limbs] and inability of the feet to support the body]. The corresponding [stars in the heavens] are the Saturn and the Mercury [that appear dim at this period of time]. [Under such a condition,] blackish crops cannot ripen. ”

“[In] the year of Earth-Motion, insufficiency [of Earth-Motion leads to] prevalence of wind, making it difficult for Qi to transform. Grasses and trees grow normally, [but are] blown violently [by wind]. [That is why they appear] luxuriant [but are in fact] weak. The corresponding [star in the heavens] is the Saturn [that appears bright at this period of time]. [If this happens,] people will suffer from Sunxie (diarrhea with undigested food in it), Huoluan (cholera), heaviness of body, abdominal pain, shaking and stiffness of sinews and bones, tremor and ache of the muscles and frequent flare of temper. [Qi of Cold-Water will take this advantage and] become active. [That is why] the hibernant insects will hibernate early and [people] tend to suffer from cold diseases. The corresponding [stars in the heavens] are the Saturn and the Jupiter [that appear bright at this period of time]. [Under such a condition,] crops are yellowish [and cannot ripen]. Retaliating [activity leads to] severe astringency [which] withers great trees [and causes] sudden pain of the chest and hypochondria involving the lower abdomen and frequent sighing [in human beings]. [In this case,] insects eat sweet and yellow



【原文】

上应岁星，民乃康。

岁金不及，炎火乃行，生气乃用，长气专胜，庶物以茂，燥烁以行，上应荧惑星，民病肩背脊重，衄嚏，血便注下，收气乃后，上应太白星，其谷坚芒。复则寒雨暴至，乃零冰雹霜雪杀物，阴厥且格，阳反上行，头脑户痛，延及凶顶，发热，上应辰星，丹谷不成，民病口疮，甚则心痛。

【今译】

本来早已蛰藏的虫类，仍活动在外。水之藏气不得为用，火气用事，金气不得来复，在上应岁星，人们也就健康了。

金运不及，火炎之气流行，木气乃得施令，生长之气专胜，万物因而茂盛，干燥烁热之气得行。在上应荧惑星光强。人们多患肩背沉重，鼻塞流涕，喷嚏，便血，泄泻如注。秋收之气不能及时而至。在上应荧惑星光强、太白星光弱，白色有坚芒的谷类不能及时成熟。火气盛极则衰，水气复来，于是寒雨之气突然而来，冰雹降落，霜雪杀害万物，寒气厥逆而使阴阳格拒，阳气反而上行，所以头后部疼痛，连及头顶，发热。在上应辰星光强、荧惑星光弱，红色的谷物不能成熟。



[crops], Qi⁽¹⁴⁾ attacks the spleen, yellow crops drop [in production], people eat less and [seldom feel] tasty [about the foods]. [At the same time,] green crops are damaged. The corresponding [stars in the heavens] are the Venus [that appears bright at this period of time] and the Jupiter [that appears dim at this period of time]. [In the year when] Jueyin governs the heavens, running water cannot freeze and hibernant insects appear again. [Since] Storing-Qi (Qi of Cold-Water) fails to dominate, White (Metal-Qi) becomes predominant. The corresponding [star in the heavens] is the Jupiter [that appears bright at this period of time]. [Under such a condition,] people are healthy.”

“[In] the year of Metal-Motion, insufficiency [of Metal-Motion leads to] prevalence of Flaming-Fire, domination of the Generating-Qi (Wood-Qi), predomination of Growing-Qi (Fire-Qi). [With such a change,] all things grow luxuriantly and dryness permeates through. The corresponding [star in the heavens] is] the Mars [that appears bright at this period of time]. [In this case,] people will suffer from heaviness of the shoulders and back, stuffy nose, sneezing, hematochezia and acute diarrhea. [Consequently,] Astringing-Qi (Metal-Qi) arrives late. The corresponding [star in the heavens] is the Venus [that appears dim at this period of time]. The crops with hard awns [cannot ripen]. Retaliating [activity results in] sudden cold rain, hailstone, frost and snow that damage plants. [In human beings, such a change will lead to] adverseness and rejection of Yin [that drives] Yang to move upwards, [consequently causing] pain in the head [and the region of] Naohu (GV 17) that involves the vertex [as well as] fever. The corresponding [stars in the heaven] are the Mer-

【原文】

岁水不及，湿乃大行，长气反用，其化乃速，暑雨数至，上应镇星，民病腹满身重，濡泄，寒疡流水，腰股痛发，脘膈股膝不便，烦冤，足痿，清厥，脚下痛，甚则跗肿，藏气不政，肾气不衡，上应辰星，其谷秬。上临太阴，则大寒数举，蛰虫早藏，地积坚冰，阳光不治，民病寒疾于下，甚则腹满浮肿，上应镇星，其主藟谷。复则大风暴发，草偃木零，生长不鲜，面色时变，筋骨并辟，

【今译】

人们多患口中生疮，甚至心痛。

水运不及，湿土之气大行，水不制火，火气反行其令，土之化气迅速，暑雨频降。在上应镇星光强。人们多患腹胀，身体困重，濡泄，阴性疮疡，脓水稀薄，腰股疼痛，脘、膈、股、膝部，活动不便，烦闷抑郁，两脚痿软厥冷，脚下疼痛，甚至足背浮肿。这是由于冬藏之气不能施令，肾气不平衡。在上应镇星光强，辰星光弱，黑色黍类不能成熟。如遇太阴司天，寒水在泉，则寒气时时侵袭，虫类提早伏藏，地上积结厚冰，阳气不能发挥它温暖的作用，人们多患下半身的寒性疾病，甚至腹满浮肿。在上应镇星光强、荧惑星光弱，黄色的谷类不能成熟。土气盛极则衰，木气复来，于是大风暴发，草类偃伏，树木凋零，万物生长缺乏生机，



cury [that appear bright at this period of time] and the Mars [that appear dim at this period of time]. [With such a change,] reddish crops cannot ripen and people suffer from oral ulcers and even stomachache.”

“[In] the year of Water-Motion, insufficiency [of Water-Motion leads to] prevalence of Dampness, reverse action and rapid transformation of the Growing-Qi (Fire-Qi), [resulting in] frequent rain in summer. The corresponding [star in the heavens is] the Saturn [that appears bright at this period of time]. [If this happens,] people will suffer from abdominal fullness, heaviness of body, diarrhea, cold ulceration with thin pyorrhea, pain of the waist and thigh, inflexibility of the popliteal fossa, calf, and knees, dysphoria, flaccidity and coldness of feet, pain in the soles, or even swollen dorsum of feet. [Since] the Storing-Qi (Qi of Cold-Water) fails to dominate, Shenqi (Kidney-Qi) will lose balance. The corresponding [star in the heavens is] the Mercury [that appears dim at this period of time]. [In this case,] Black crops cannot ripen. [In the year of] Taiyin [that governs the heavens,] cold attack occurs frequently, hibernant insects hibernate early, [the surface of] the earth is covered with hard ice and the sunshine is not strong. [Under such a condition,] people will suffer from cold diseases in the lower [part of the body], or even abdominal fullness and dropsy [in severe cases]. The corresponding [star in the heavens is] the Saturn. The crops in yellow [color cannot ripen]. Retaliating [activity leads to] sudden blow of violent wind, withering of grasses and trees [that have] lost luster [because of wind blow]. [In human beings, such a change of weather will result in] change of the complexion, spasm and

【原文】

肉眊瘵，目视眊眊，物疏璜，肌肉疹发，气并鬲中，痛于心腹，黄气乃损，其谷不登，上应岁星。”

69.11 帝曰：“善。愿闻其时也。”

69.12 岐伯曰：“悉哉问也！木不及，春有鸣条律畅之化，则秋有雾露清凉之政。春有惨凄残贼之胜，则夏有炎暑燔烁之复。其眚东，其脏肝，其病内舍肱胁，外在关节。

火不及，夏有炳明光显之化，则冬有严肃霜寒之政。夏有惨凄凝冽之胜，则不时有埃昏大雨之复。其眚南，其脏心，其病内舍膺胁，外在经络。

土不及，四维有埃云润泽之化，则春有鸣条鼓拆之政。四维发振

【今译】

人的面色时时改变，筋骨拘急疼痛，肌肉跳动抽掣，两眼昏花，视觉不明或失常，物体视之若分，肌肉发生风疹。若邪气并居于膈中，则心腹疼痛。土气受损，五谷就不能成熟，在上应岁星光强，镇星光弱。”

69.11 黄帝说：“好。希望听你讲一讲五气与四时的关系。”

69.12 岐伯说：“您问得真详细啊！木运不及的，如果春天有惠风畅鸣之气，秋天就有雾露清凉的正常气候；若春天见寒冷之秋气，夏天就有炎热的复气。其灾害在东方，其所应之脏为肝，其病内舍肱胁，外在关节。

火运不及，若夏天有光明显露的正常生化之气，冬天就有严酷霜寒的正常气候变化；若夏天反见惨凄寒冷的气候，就时常会有尘埃弥漫和大雨。其灾害在南方，其所应之脏为肝，其病内舍胸胁，外在经络。

土运不及，若四季月有埃云润泽的正常生化之气，春天也就有风和鸟鸣、草木萌芽的正常气候；若四季月有暴风飞扬、草木摇折的异



pain of sinews and bones, tremor and convulsion of muscles, blurred vision, appears of fissures in things and urticaria. [If] Qi¹⁵⁾ invades the chest, [it will cause] stomachache and abdominal pain. [In this case,] the crops in yellow [color] are damaged and cannot ripen. The corresponding [star in the heavens] is the Jupiter.”

69. 11 Huangdi said, “Good! I’d like to know the time [dominated by the Five-Motions].”

69. 12 Qibo said, “What an excellent question [Your Majesty] have asked! [In the year marked by] insufficiency of Wood-Motion, [if] there is gentle wind like breeze [Qi] in spring, there will be normal fog, dew and coolness in autumn; [if] there is harmful and impairing [Qi] in spring, there will be flaming heat in summer. The harm [usually occurs in] the east. [In the human body,] the liver [will be in disorder] and the disease is located in the hypochondria in the interior and the joints in the exterior.”

“[In the year marked by] insufficiency of Fire-Motion, [if] there is obvious transformation of brightness in summer, there will be serious frost and coldness in winter; [if] there is coldness in summer, there will be frequently plenty of dust and rain. The harm [usually occurs in] the south. [In the human body,] the heart [will be in disorder] and the disease is located in the chest and hypochondria in the interior, Channels and Collaterals in exterior.”

“[In the year marked by] insufficiency of Earth-Motion, [if] there is [normal] transformation of clouds and moisture in the four seasons, there will be gentle wind in spring; [if] there is storm shaking and blowing in the four seasons, there will be desolation

【原文】

拉飘腾之变，则秋有肃杀霖霪之复。其眚四维，其脏脾，其病内舍心腹，外在肌肉四支。

金不及，夏有光显郁蒸之令，则冬有严凝整肃之应。夏有炎烁燔燎之变，则秋有冰雹霜雪之复。其眚西，其脏肺，其病内舍膺胁肩背，外在皮毛。

水不及，四维有湍润埃云之化，则不时有和风生发之应。四维发埃昏骤注之变，则不时有飘荡振拉之复。其眚北，其脏肾，其病内舍腰脊骨髓，外在谿谷踠膝。

夫五运之政，犹权衡也，高者抑之，下者举之，化者应之，变者复之，此生长化成收藏之理，气之常也。

【今译】

常现象，秋天也就有肃杀霖霪之复气。其灾害在四隅，其所应之脏为脾，其病内舍心腹，外在肌肉四肢。

金运不及，若夏天有阳光显露、热气蒸腾的正常时令，冬天也就有寒冷肃杀的正常气候；若夏天过于炎热，秋天就会有冰雹霜雪之复气。其灾害在西方，其应之脏为肺，其病内舍胸胁肩背，外在皮毛。

水运不及，若四季月有流水湿润、埃云弥漫的正常气候，则时常有和风生发的正常气候变化；若四季月有尘埃昏暗、暴雨倾泻的变化，则时常会有风飘、振撼、断折的复气之应。其灾害在北方，其所应之脏为肾，其病内舍腰脊骨髓，外在溪谷踠膝等处。

五运之气的作用，好像权衡一样，高的要加以抑制，低的要加以提举，正常的气化就有正常的感应，异常的气化就有异常的复报。这是生长化收藏的道理，是四时气候变化的正常秩序。违背了这些规律，天地四时之气就闭塞不通了。所以说，天地



and much rain in autumn. The harm [usually occurs in] the four directions^[16]. [In the human body,] the spleen [will be in disorder] and the disease is located in the heart and abdomen in the interior, muscles and limbs in the exterior. ”

“[In the year marked by] insufficiency of Metal-Motion, [if] there is obvious dampness and steaming [Qi] in summer, there will be extreme coldness and desolation in winter; [if] it is extremely hot in summer, there will be hailstone, frost and snow in autumn. The harm [usually occurs in] the west. [In the human body,] the spleen [will be in disorder] and the disease is located in the chest, hypochondria, shoulders and back in the interior [as well as] the skin and hair in the exterior. ”

“[In the year marked by] insufficiency of Water-Motion, [if] there is the transformation of moisture and clouds, there will be frequently wind; [if] there is plenty of dust and heavy rain, there will be frequently storm that shakes and breaks [grasses and trees]. The harm [usually occurs in] the north. [In the human body,] the kidney [will be in disorder] and the disease is located in the waist, spine and bone marrow in the interior [as well as] muscles and knees in the exterior. ”

“The movement of the Wuyun (Five-Motions) is just like [the relationship between] the steelyard and the sliding weight. [If it is] excessive, [it should be] inhibited; [if it is] insufficient, [it should be] supplemented; [if] the transformation [is normal], [there will be normal] reaction; [if it has abnormally] changed, [it should be] adjusted. This is the law of germination, growth, transformation, reaping and storage. And it is the normal principle of Qi^[17]. Abnormal change will cause stagnation in the

【原文】

失常，则天地四塞矣。故曰：天地之动静，神明为之纪，阴阳之往复，寒暑彰其兆，此之谓也。”

69.13 帝曰：“夫子之言五气之变，四时之应，可谓悉矣。夫气之动乱，触遇而作，发无常会，卒然灾合，何以期之？”

19.14 岐伯曰：“夫气之动变，固不常在，而德化政令灾变，不同其候也。”

69.15 帝曰：“何谓也？”

69.16 岐伯曰：“东方生风，风生木，其德敷和，其化生荣，其政舒启，其令风，其变振发，其灾散落。南方生热，热生火，其德彰显，其化蕃茂，其政明曜，其令热，其变销烁，其灾燔炳。中央生

【今译】

的动静变化，是以万物的自然变化为标志的，阴阳的往来出入，是以寒热的相互更替为征兆的。就是这个意思。”

69.13 黄帝说：“先生对五气的变化与四时气候的相应，可以说讲得很详尽了。既然气的动乱是互相触遇而发生的，发作又没有一定的时间，往往突然相遇而发生灾害，应当怎样预知呢？”

69.14 岐伯回答说：“五气的变动，固然没有一定的常规。然而五气正常的德、化、政、令和异常的灾、变，却有不同的反映。”

69.15 黄帝问道：“这是什么意思呢？”

69.16 岐伯回答说：“风生于东方，风能使木气旺盛，其特性为敷布温和之气，其化为滋生繁荣，其政为舒展开发，其令为风，其变为振撼发动，其灾为飘零散落。南方生热，热能使火气旺盛，其特性为光明显耀，其化为繁荣茂盛，其政为光明照耀，其令为热，其变为毁灭灼烁，其灾为焚烧。中央生湿，湿使土气旺盛，其特性为湿热并用，其化为丰满



heavens and on the earth. That is why it is said that the dynamic and static [changes] in the heavens and on the earth symbolize Shenming (the changes in the natural world) and the sequential activity of Yin and Yang represents the alternation of cold and heat.”

69. 13 Huangdi said, “Your explanation about the changes of Five-Qi and the reactions of the four seasons is a detailed one. However, the disorder of Qi is caused by some kind of attack which does not follow any rules and often occur suddenly. How to foretell [such an attack]?”

69. 14 Qibo answered, “[It is true that] the disorder of Qi does not follow certain rules. But [its] De (function), Hua (transformation), Zheng (administration), Ling (order), Zai (harm) and Bian (change) [can be predicted though they are] different [in manifestation].”

69. 15 Huangdi asked, “What does it mean?”

69. 16 Qibo answered, “The east produces wind and wind promotes wood. [So] its function is to distribute harmony, its transformation is to promote [the development of things], its administration is to free [the activity of things], its order is [to blow] wind, its change is to quake and activate, and its harm is to desolate.”

“The south generates heat and heat produces fire. [So] its function is to demonstrate, its transformation is [to make things] luxuriantly, its administration is to shine, its order is [to generate] heat, its change is to flame and its harm is to scorch.”

“The central [region] generates dampness and dampness promotes [Qi of] the earth. [So] its function is [to mix up] dampness and heat, its transformation is to enrich and prepare for [the development of things], its administration is to tranquilize

【原文】

湿，湿生土，其德溽蒸，其化丰备，其政安静，其令湿，其变骤注，其灾霖溃。西方生燥，燥生金，其德清洁，其化紧敛，其政劲切，其令燥，其变肃杀，其灾苍陨。北方生寒，寒生水，其德凄沧，其化清谧，其政凝肃，其令寒，其变凜冽，其灾冰雪霜雹。是以察其动也，有德有化，有政有令，有变有灾，而物由之，而人应之也。”

69.17 帝曰：“夫子之言岁候，其不及太过而上应五星。今夫德化政令，灾眚变易，非常而有也，卒然而动，其亦为之变乎？”

69.18 岐伯曰：“承天而行之，故无妄动，无不应也。卒然而动者，气之交变也，其不应焉。故曰：应常不应卒，此之谓也。”

【今译】

完备，其政为静谧，其令为湿，其变为暴雨倾注，其灾为淫雨溃败。西方生燥，燥能使金气旺盛，其特性为清洁，其化为紧缩收敛，其政为刚劲急切，其令为燥，其变为肃杀，其灾为青干凋落。北方生寒，寒能使水气旺盛，其特性为凄凉寒冷，其化为清静安谧，其政为凝固严厉，其令为寒冷，其变为凜冽，其灾为冰雹霜雪。所以观察其运动情况，有德、化、政、令等正常气候，有变、灾等异常气候，而万物与之相应，人也与之相应。”

69.17 黄帝说：“先生讲到每年的气候变化，五运的太过不及，与天上的五星相应。现在五运的德、化、政、令、灾、变，并不是按常规发生，而是突然发生变化。那么天上的五星是不是也会随之变动呢？”

69.18 岐伯回答说：“五星是随天运的改变而变动的，不是随意改变的，不存在不应的情况。突然的变动，是五气相交合而发生的突然变化，与天运的正常规律无关，所以五星不受其影响。所以说：五星的变化应于正常的规律，但不应于突然改变。就是这个意思。”



[things], its order is [to generate] dampness, its change is [to cause] storm, and its harm is continuous rain and collapse [of earth]. ”

“The west generates dryness and dryness produces metal. [So] its function is to depurate, its transformation is to astringe, its administration is to strengthen [things], its order is to dry, its change is to desolate and its harm is to perish. ”

“The north generates coldness and coldness generates water. [So] its function is [to produce] coldness, its transformation is to cool and tranquilize [things], its administration is [to make things] solid and neat, its order is [to demonstrate] coldness, its change is extreme cold and its harm is [to produce] ice, snow, frost and hailstone. ”

“To observe the movement [of the Five-Motions, one must be aware of their] function and transformation, administration and order, change and harm. [All] the things [develop] in correspondence with such [phenomena] and so do human beings. ”

69. 17 Huangdi said, “You have talked about [the changes of weather in] a year, the excessive and insufficient [movement of the Five-Motions as well as] the five corresponding stars. But now the variation of the function, transformation, administration, order, harm and change are not regular and [often] occur suddenly. Do [the five corresponding stars] also change accordingly?”

69. 18 Qibo answered, “[The five corresponding stars] move according to [the movement of] the heavens. So [they] never change irregularly and always correspond to [the celestial movement]. The sudden change [of weather is caused by] varied communication [between the Five-Motions]. [That is why the five corresponding stars] do not correspond to it. That is why it says [that it] corresponds to normal [change] but not to abnormal [variation]. ”

【原文】

69.19 帝曰：“其应奈何？”

69.20 岐伯曰：“各从其气化也。”

69.21 帝曰：“其行之徐疾逆顺何如？”

69.22 岐伯曰：“以道留久，逆守而小，是谓省下；以道而去，去而速来，曲而过之，是谓省遗过也；久留而环，或离或附，是谓议灾与其德也。

应近则小，应远则大。芒而大倍常之一，其化甚；大常之二，其眚即发也；小常之一，其化减；小常之二，是谓临视，省下之过与其德也。德者福之，过者伐之。是以象之见也，高而远则小，下而近则大，故大则喜怒迹，小则祸福远。岁运太过，则运星北越，运气相得，

【今译】

69.19 黄帝问道：“五星与天运正常规律的相应是怎样的呢？”

69.20 岐伯回答说：“各从其天运之气的变化而变化。”

69.21 黄帝问道：“五星运行的徐疾逆顺是怎样的呢？”

69.22 岐伯回答说：“五星在其轨道上运行，如留久不前，或逆守不进，则其光芒变小，这是在察看下方的情况；若在其轨道上去而速回，或屈曲而行的，这是在察看是否有遗漏和过错；若久留不进而回环旋转，似去似来的，这是在审议下方的灾害与功德。

应变的期间较近则小，较远则大。光芒大于正常一倍的，气化亢盛；大二倍的，灾害即至。其光芒小于正常一倍的，气化减退；小于二倍的，乃为俯视，是在察看在下之过与德，有德的得福，有过的得灾。所以五星呈现，高而远的就小，低而近的就大；大则喜怒之情就近，小则祸福之事就远。岁运太过的，则主岁之运星就离开轨道偏向北行；运与气相协调时，则



69. 19 Huangdi asked, “How [do the five corresponding stars] correspond to [normal change]?”

69. 20 Qibo answered, “Each one [moves] in accordance with the transformation of Qi [in that year].”

69. 21 Huangdi asked, “What do [they look like when they] move slowly, rapidly, along or against [the normal route]?”

69. 22 Qibo answered, “[When moving] along the orbit, [they may] stop [somewhere] for a while. [If they] linger [when] moving against [the normal route, their light is] faint, [they are] inspecting [the situation within their divisions] below. [When they have] moved forward [along their orbits, they may] quickly return or move tortuously [in order to] observe [whether there is anything] missing. [If they] linger [during their movement] or move circuitously [somewhere] or deviate from [their orbits] or move near [their orbits], [they are] deciding [whether to grant] calamities or blessings [to the people under their jurisdiction].”

“[If they are] near [when] changing [their] movement, the light is faint; [if they are] remote [when] changing [their] movement, the light is bright. [If] the shine [of the five stars] is one time brighter than usual, the transformation is greater; [if the shine of the five stars] is twice brighter than usual, calamities will occur immediately; [if the shine of the five stars] is one time fainter than usual, its transformation is lighter; [if the shine of the five stars] is twice fainter than usual, [it shows that they are] examining [whether the behaviors of the people below are] good or bad. Blessings will be bestowed [to those who have] merits and calamities will be released [for those who have] faults. So the phenomena [of the five stars can be] observed. [When they appear] high and remote, [their light is] bright; [if they appear]

【原文】

则各行以道。故岁运太过，畏星失色而兼其母，不及则色兼其所不胜。肖者瞿瞿，莫知其妙，闵闵之当，孰者为良，妄行无征，是畏侯王。”

69.23 帝曰：“其灾应何如？”

69.24 岐伯曰：“亦各从其化也。故时至有盛衰，凌犯有逆顺，留守有多少，形见有善恶，宿属有胜负，征应有吉凶矣。”

69.25 帝曰：“其善恶，何谓也？”

69.26 岐伯曰：“有喜有怒，有忧有丧，有泽有燥，此象之常也，必谨察之。”

69.27 帝曰：“六者高下异乎？”

【今译】

五星各按其正常轨道运行。所以岁运太过，则所制之星就失其原有之色而兼有生我的母星之色；岁运不及，则运星就兼见其所不胜之星色。取法天地气象的人，虽然孜孜不倦地探求，也很难完全明白其中的奥妙。这精微而深邃的道理，谁能真正了解它的好处呢！如果没有什么征象而妄行猜测，只能使王侯徒生畏惧。”

69.23 黄帝问道：“其应于灾害是怎样的呢？”

69.24 岐伯回答说：“也是各从其变化而变化的。所以时令有盛衰，侵犯有逆顺，留守时间有多少，呈现形象有善恶，星宿所属有胜负，征验所应有吉凶。”

69.25 黄帝问道：“其善恶是怎样的呢？”

69.26 岐伯回答说：“有喜悦有愤怒，有忧愁有悲伤，有润泽有干燥。这是星象变化所常见的，必须小心观察。”

69.27 黄帝问道：“星象的喜、怒、忧、丧、泽、燥这6种现象与星的高低有无关系呢？”



low and near, [their light is] faint. So bright light [indicates that the time of] change is near; faint light [means that the time for releasing] calamities [and bestowing] blessings is remote. [When the concerned] Motion in a year is excessive, the corresponding star [will deviate from its orbit and] move northwards. [When the concerned] Motion and Qi are in harmony, [the five stars] move normally along their orbits. [When the concerned] Motion in a year is excessive, the stars to be inhibited lose their original color and bear the color of the stars that restrict them; [when the concerned Motion in a year is] insufficient, [the corresponding stars] bear the color [of the stars that they cannot] dominate over. [Though studying hard,] the sages are at a loss to reveal the mystery. So profound and abstruse is the law, who can truly understand it? [Those who are] ignorant of this law practice, without any proofs, [astrology in order to] make the kings feel fearful."

69. 23 Huangdi asked, "What are the proofs [of the five stars in releasing] calamities?"

69. 24 Qibo answered, "[They] vary according to the transformation [of the concerned Motion in a year]. So [when the five stars] arrive [in different] seasons, [the Five-Qi appear either] excessive or insufficient; [their invasion is either] adverse or due; the manifestations are either favorable or unfavorable; the constellations are either predominant or being restricted; and the signs [of such changes] are either good or bad."

69. 25 Huangdi asked, "How to distinguish good and bad manifestations [of the constellations]?"

69. 26 Qibo answered, "[These phenomena appear like] anger, grief, sorrow, luster and dryness [which are] the normal signs and should be carefully observed."

69. 27 Huangdi asked, "Is there any difference [concerning the location of] these six signs?"

【原文】

69.28 岐伯曰：“象见高下，其应一也，故人亦应之。”

69.29 帝曰：“善。其德化政令之动静损益皆何如？”

69.30 岐伯曰：“夫德化政令灾变，不能相加也。胜复盛衰，不能相多也。往来小大，不能相过也。用之升降，不能相无也。各从其动而复之耳。”

69.31 帝曰：“其病生何如？”

69.32 岐伯曰：“德化者气之祥，政令者气之章，变易者复之纪，灾眚者伤之始，气相胜者和，不相胜者病，重感于邪则甚也。”

69.33 帝曰：“善。所谓精光之论，大圣之业，宣明大道，通于无穷，究于无极也。余闻之，善言天者，必应于人，善言古者，必验于今，

【今译】

69.28 岐伯回答说：“五星的形象虽有高下的不同，但其应于物候是一致的，所以人体也是这样相应的。”

69.29 黄帝说：“好。其德、化、政、令的动静损益是怎样的呢？”

69.30 岐伯回答说：“五气的德、化、政、令与灾变都有一定规律，而不能随意相加的。胜负和盛衰，不能随意增多；往来大小，不能随便超越；升降作用，不会互不存在。这些都是从运动中所产生出来的。”

69.31 黄帝问道：“其与疾病发生的关系是怎样的呢？”

69.32 岐伯回答说：“德化是五气正常的吉祥之兆，政令是五气的规则和表现形式，变易是产生胜气与复气的纲纪，灾祸是万物损伤的开始。凡人气和岁气相应就和平，人气与岁气不相应的就生病。若重复感受邪气，病就更加严重了。”

69.33 黄帝说：“好。这些正是所谓精深高明的理论，是伟大神圣的事业，宣明了伟大的道理，通达了无穷无尽的境界。我听说：善于谈论天道的，必能应于人事；善于谈论古代的，必能验证于今；善于谈论气化



69. 28 Qibo answered, “[Though different] in location, [the signs of constellations are] the same in influencing [things]. It is also true [when they affect] human beings.”

69. 29 Huangdi said, “Good! What are the situations of their function, transformation, administration and order as well as [the states of] excess and insufficiency?”

69. 30 Qibo answered, “The function, transformation, administration, order, harm and change cannot be extended; [the activities of] domination, restriction, excess and deficiency cannot be increased; [the levels of] moving forwards and backwards as well as the length [of duration] cannot be exceeded; the ascending and descending [activities] cannot be stopped. [All these activities] correspond to the movement [of Five-Motions].”

69. 31 Huangdi asked, “How do they cause diseases?”

69. 32 Qibo answered, “Function and transformation are the auspicious signs of Qi; administration and order are the manifestations of Qi; change and variation are the principles of the retaliation [of Qi]; harm and calamity are the beginning of damage. Correspondence [between human] Qi [and weather] ensures harmony; non-correspondence [between human Qi and weather] causes diseases; re-attack by Xie (Evil) worsens [diseases].”

69. 33 Huangdi said, “Good! [What you have explained] is really a profound and brilliant theory, [similar to] the cause of the sages. This great theory is so excellently elucidated that it has reached a perfect realm. I have heard that [those who are] good at explaining Tiandao (law of the heavens) always apply it to human affairs; [those who are] good at discussing [things in] ancient times certainly apply them to the present; [those who are] good at expounding Qi are undoubtedly relate it to [the activities of] all

【原文】

善言气者，必彰于物，善言应者，同天地之化，善言化言变者，通神明之理，非夫子孰能言至道欤！”

乃择良兆而藏之灵室，每旦读之，命曰《气交变》，非斋戒不敢发，慎传也。

【今译】

的，必能通晓万物；善于谈论应变的，必能适应天地变化；善于谈论化与变的，必定通晓自然之道。除了先生，还有谁能够讲清楚这些至理要道呢？”

于是黄帝选择了吉日良辰，将其藏在灵兰之室，每天早晨取出来攻读，将其命名为《气交变》。不经过斋戒，黄帝不随意打开，不肯轻易传给他人。





things; [those who are] good at interpreting interaction are able to [integrate it with] the transformation of the heavens and the earth; [those who are] good at elucidating transformation and change certainly understand Shenming (rules of nature). Who else can know such great ideas except you!”

[Huangdi] selected an auspicious day to store it in the Magic and Fragrant Room, read it everyday and named it *Qijiaobian* (Interaction and Change of Qi). [Huangdi dared] not read it without the ceremony of fast and very carefully passed it on [others].

Notes:

[1] Five-Qi (五气) refers to Qi in the Wuzang (五脏, Five Zang-Organs).

[2] Chongyang Channel (冲阳脉) refers to the Stomach Channel.

[3] Astringing-Qi (收气) refers to Metal-Qi.

[4] Long-Qi (长气) refers to Fire-Qi.

[5] Taiyuan (太渊) refers to the Lung Channel.

[6] Taixi (太谿) refers to the Kidney Channel.

[7] Generating-Qi (生气) refers to Wood-Qi.

[8] Taichong (太冲) refers to the Liver Channel.

[9] If the crop is white and hard, it indicates that the crop is immature.

[10] Reddish-Qi (赤气) refers to Fire-Qi (火气).

[11] The Upper (上) here refers to Fire.

[12] White-Qi (白气) refers to Metal-Qi (金气).

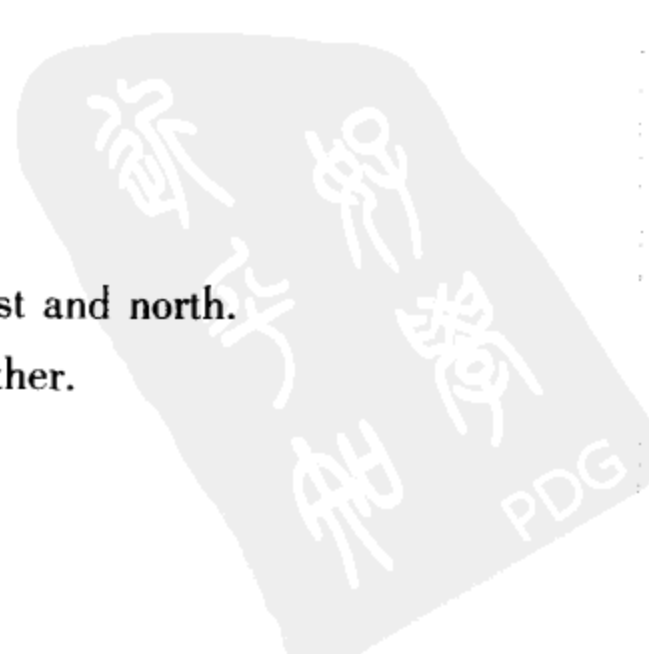
[13] Black-Qi (黑气) refers to Water-Qi (水气).

[14] Qi (气) here refers to Xieqi (邪气, Evil-Qi).

[15] Qi (气) here refers to wind.

[16] The four directions refer to the east, south, west and north.

[17] Qi (气) here refers to seasonal changes of weather.



五常政大论篇第七十

【原文】

70.1 黄帝问曰：“太虚寥廓，五运迴薄，衰盛不同，损益相从，愿闻平气何如而名？何如而纪也？”

70.2 岐伯对曰：“昭乎哉问也！木曰敷和，火曰升明，土曰备化，金曰审平，水曰静顺。”

70.3 帝曰：“其不及奈何？”

70.4 岐伯曰：“木曰委和，火曰伏明，土曰卑监，金曰从革，水曰涸流。”

70.5 帝曰：“太过何谓？”

70.6 岐伯曰：“木曰发生，火曰赫曦，土曰敦阜，金曰坚成，水曰流衍。”

【今译】

70.1 黄帝问道：“太空寥廓无际，五运循环不息。盛衰不同，互相制约。我想听听五运中的平气是怎样命名的？其标志是怎样确定的呢？”

70.2 岐伯回答说：“您问得很高明啊！木运平气称为敷和；火运平气称为开明；土运平气称为备化；金运平气称为审平；水运平气称为静顺。”

70.3 黄帝问道：“五运不及是怎样的呢？”

70.4 岐伯回答说：“木运不及称为委和；火运不及称为伏明；土运不及称为卑监；金运不及称为从革；水运不及称为涸流。”

70.5 黄帝问道：“太过的是怎样的呢？”

70.6 岐伯回答说：“木运太过称为发生；火运太过称为赫曦；土



Chapter 70

Wuchangzheng Dalunpian: Major Discussion on the Administration of Five-Motions

70. 1 Huangdi asked, “The heavens is boundless. The Wuyun (Five-Motions) moves fast and continuously. [Their movement is marked by] difference in excess and insufficiency and variation in restriction and promotion. I’d like to know what is the balance of Qi, how it is named and manifested.”

70. 2 Qibo answered, “How excellent [Your Majesty’s] question is! [In terms of the Five-Motions,] [balance of] Wood is known as Fuhe (distribution and softness); [balance of] Fire is known as Shengming (elevation and brightness); [balance of] Earth is known as Beihua (preparation and transformation); [balance of] Metal is known as Shenping (calmness and peace); and [balance of] Water is known as Jingshun (quietness and smoothness).”

70. 3 Huangdi asked, “What [are the manifestations of] insufficiency?”

70. 4 Qibo answered, “[In terms of the Five-Motions,] [insufficiency of] Wood is known as Weihe (loss of harmony); [insufficiency of] Fire is known as Fuming (loss of brightness); [insufficiency of] Earth is known as Beijian (degradation); [insufficiency of] Metal is known as Congge (change); [insufficiency of] Water is known as Guliu (dryness).”

70. 5 Huangdi asked, “What [are the manifestations of] excess?”

70. 6 Qibo answered, “[In terms of the Five-Motions, excess of] Wood is known as Fasheng (growth in advance); [excess of]

【原文】

70.7 帝曰：“三气之纪，愿闻其候。”

70.8 岐伯曰：“悉乎哉问也！敷和之纪，木德周行，阳舒阴布，五化宣平，其气端，其性随，其用曲直，其化生荣，其类草木，其政发散，其候温和，其令风，其脏肝，肝其畏清，其主目，其谷麻，其果李，其实核，其应春，其虫毛，其畜犬，其色苍，其养筋，其病里急支满，其味酸，其音角，其物中坚，其数八。

升明之纪，正阳而治，德施周普，五化均衡，其气高，其性速，其用燔灼，其化蕃茂，其类火，其政明曜，其候炎暑，其令热，

【今译】

运太过称为敦阜；金运太过称为坚成；水运太过称为流行。”

70.7 黄帝说：“我想知道以上三气的各种变化情况。”

70.8 岐伯回答说：“您问得真详细啊！敷和之年，木性布达四方，阳气舒畅，阴气散布，五行气化正常。其气正直，其性顺从，其作用为屈伸，其生化为繁荣，其属类为草木，其政为发散，其气候为温和，其令为风，其在内脏为肝；肝畏清凉，开窍于目，在谷类为麻，在果为李，在实为核，其应为春，在虫类为毛虫，在畜类为犬，在色为苍，所养为筋，其所发病为里急而胀满，其在五味为酸，在五音为角，在物体为中坚之类，其成数为八。

升明之年，正阳之气主治，其德普及四方，五行气化平衡。其气上升，其性急速，其作用为燃烧，其生化为繁荣茂盛，其属类为火，



Fire is known as Hexi (flaming); [excess of] Earth is known as Dunfu (highness and thickness); [insufficiency of] Metal is known as Jiancheng (hardness); and [excess of] Water is known as Liuyan (overflow). ”

70.7 Huangdi asked, “I’d like to know the changes of the three [conditions of] Qi⁽¹⁾. ”

70.8 Qibo answered, “What a detailed question [Your Majesty] have asked! In the year of Fuhe (distribution and softness), Wood moves around; Yang flows smoothly and Yin distributes freely; and the Wuxing (Five-Elements) transforms peacefully. [Under such a condition,] its Qi is regular; its properties accord with [natural changes]; its functions are either direct or indirect; its transformation promotes prosperity [of all things]. [In terms of correspondence,] it corresponds to grasses and woods in categorization; dispersion in administration; warmth in weather; wind in manifestation; and the liver in the viscera. The liver detests coolness⁽²⁾ and governs the eyes. [It corresponds to] hemp in crops; plum in [the category of] fruits; kernel in [the parts of] fruits; spring in seasons; caterpillar in insects; dog in animals; black green in colors; sinew in its tonification; abdominal spasm and fullness in disease; sourness in tastes; Jiao in scale; hard [part in the center] in objects; and eight in numbers. ”

“In the year of Shengming (elevation and brightness), the Upright Yang is in predomination. [Under such a condition,] [Fire] influences everywhere; the transformation of the five [kinds of Qi] is in balance; its Qi elevates; its properties are swift; its function is burning; and its transformation is prosperity. [In terms of correspondence, it corresponds to] fire in catego-

【原文】

其脏心，心其畏寒，其主舌，其谷麦，其果杏，其实络，其应夏，其虫羽，其畜马，其色赤，其养血，其病痲癧，其味苦，其音徵，其物脉，其数七。

备化之纪，气协天休，德流四政，五化齐修，其气平，其性顺，其用高下，其化丰满，其类土，其政安静，其候溽蒸，其令湿，其脏脾，脾其畏风，其主口，其谷稷，其果枣，其实肉，其应长夏，其虫倮，其畜牛，其色黄，其养肉，其病否，其味甘，其音宫，其物肤，其数五。

审平之纪，收而不争，杀而无犯，五化宣明，其气洁，其性刚，其用散落，其化坚敛，其类金，其政劲肃，其候清切，其令燥，

【今译】

其政为光明显耀，其气候炎暑，其令为热，其在内脏为心；心畏寒冷，开窍于舌，其在谷为麦，在果为杏，在实为络，所应时令为夏，在虫类为羽虫，在畜为马，在色为赤，其所养者为血，所发之病为抽搐掣动，在味为苦，在五音为徵，在物体为络脉，在成数为七。

备化之年，气化协调和平，其德流布四方，五行气化完善。其气和平，其性和顺，其作用能高能下，其化为成熟丰满，其属类为土，其政为安静，其气候为湿热交蒸，其令为湿，其在脏为脾；脾畏惧风，开窍于口，其在谷为稷，在果为枣，在实为肉，其所应之时令为长夏，在虫为倮虫，在畜为牛，在色为黄，其充养者为肌肉，其所发之病为痞塞，在味为甘，在音为宫，在物体为肌肤，其成数为五。

审平之年，金气收而不夺，虽主肃杀，但无残害现象，五行气化宣明。其气洁净，其性刚强，其作用是成熟散落，其化为结实收敛，其属类为金，其政为清劲严肃，其气候清凉，其令为燥，



rization; shining in administration; hotness in weather; heat in manifestation; and the heart in the viscera. The heart detests cold and governs the tongue. [It corresponds to] wheat in crops; apricot in [the category of] fruits; threadlike structure [in the parts of] fruits; summer in seasons; winged ones in [the category of] insects; horse in animals; red in colors; blood in its tonification; tremor, spasm and convulsion of muscles in diseases; bitterness in tastes; Zhi in scales; pulse in constituents; and seven in numbers.”

“In the year of Beihua (preparation and transformation), [Earth] coordinates with the heavens [in transformation], exerts effect to all directions and [ensures] normal transformation of the five [kinds of Qi]. [Under such a condition,] its Qi is in peace; its properties are mild; its functions are either high or low; and its transformation is ripening. [In terms of correspondence, it corresponds to] earth in categorization; quietness in administration; mixture of dampness and heat in weather; dampness in manifestation; and the spleen in the viscera. The spleen detests wind and governs the mouth. [It corresponds to] millet in crops; jujube in [the category of] fruits; pulp in [the parts of] fruits; late summer in seasons; naked worm in insects; cow in animals; yellow in colors; meat in its tonification; mass in diseases; sweet in tastes; Gong in scales; skin in constituents; and five in numbers.”

“In the year of Shenping (calmness and peace), [Metal] astringes without combat and desolates without damage; the transformation of the [five kinds of Qi] is smooth and complete. [Under such a condition,] its Qi is pure; its property is sturdy; its functions are to desolate and scatter; and its transformation [is

【原文】

其脏肺，肺其畏热，其主鼻，其谷稻，其果桃，其实壳，其应秋，其虫介，其畜鸡，其色白，其养皮毛，其病咳，其味辛，其音商，其物外坚，其数九。

静顺之纪，藏而勿害，治而善下，五化咸整，其气明，其性下，其用沃衍，其化凝坚，其类水，其政流演，其候凝肃，其令寒，其脏肾，肾其畏湿，其主二阴，其谷豆，其果栗，其实濡，其应冬，其虫鳞，其畜彘，其色黑，其养骨髓，其病厥，其味咸，其音羽，其物濡，其数六。

故生而勿杀，长而勿罚，化而勿制，收而勿害，藏而勿抑，是谓平气。

【今译】

其在脏为肺；肺畏火热，开窍于鼻，其在谷类为稻，在果类为桃，在实为壳，其所应之时令为秋，其在虫类为介虫，在畜类为鸡，在颜色为白，其充养者为皮毛，其所发之病为咳嗽，其在味为辛，在音为商，在物为外坚之类，其成数为九。

静顺之年，水闭藏而无害于物，其德平顺而下行，五行气化完整。其气明静，其性向下，其作用为水流，其化为凝固坚硬，其属类为水，其政为流动不息，其气候严寒阴凝，其令为寒，其在脏为肾；肾畏湿，开窍于二阴，其在谷为豆，在果为栗，在实为液汁，其所应之时令为冬，其在虫类为鳞虫，在畜类为猪，其在色为黑，其所充养者为骨髓，其所发之病为厥，其在味为咸，在音为羽，在物为柔软部分，其成数为六。

所以万物生时而不杀伤，长时而不削罚，化时而不限制，收时而不残害，藏时而不抑制，这就叫做平气。



marked by] hardness and astringency; it [is related to] Metal in categorization; its administration is sharpness and seriousness; its weather is cool and swift. [In terms of correspondence, it is related to] dryness in manifestation; the lung in the viscera. The lung detests heat and governs the nose. [It corresponds to] rice in crops; peach in [the category of] fruits; shell in [the parts of] fruits; autumn in seasons; beetles in insects; chicken in animals; white in colors; skin and hair in its tonification; cough in diseases; pungency in tastes; Shang in scales; hardness in [the parts of] objects; and nine in numbers.”

“In the year of Jingshun (quietness and smoothness), [water] is stored [in things] without damaging [them] and tends to run downwards; the transformation of the five [kinds of Qi] is perfect. [Under such a condition,] its Qi is lucid; its property [is marked by running] downwards; its function is irrigation; and its transformation is hardness. [In terms of correspondence, it is related to] water in categorization; and its administration is to run continuously; and its weather is piercing cold. [In terms of correspondence, it is related to] cold in manifestation; and the kidney in viscera. The kidney detests dampness and governs the genitals and anus. [It corresponds to] bean in crops; chestnut in [the category of] fruits; juice in [the parts of] fruits; winter in seasons; scaled ones in insects; pig in animals; black in colors; bone marrow in its tonification; Jue syndrome in diseases; salty in tastes; Yu in scales; liquid in things; and six in numbers.”

“So [the condition marked by] germination without impairment, growth without punishment, transformation without restriction, astringency without harm and storage without inhibition is called Pingqi (Peace-Qi).”

【原文】

委和之纪，是谓胜生。生气不政，化气乃扬，长气自平，收令乃早。凉雨时降，风云并兴，草木晚荣，苍干凋落，物秀而实，肌肉内充。其气敛，其用聚，其动纒戾拘缓，其发惊骇，其脏肝，其果枣李，其实核壳，其谷稷稻，其味酸辛，其色白苍，其畜犬鸡，其虫毛介，其主雾露凄沧，其声角商。其病摇动注恐，从金化也，少角与判商同，上角与正角同，上商与正商同；其病支废，痲肿疮疡，其甘虫，邪伤肝也，上宫与正宫同。萧飏肃杀，则炎赫沸腾，眚于三，

【今译】

委和之年，称为胜生。生气不能很好行使其政，化气发扬，长气自平，收令提早，而凉雨不时下降，风云并起，草木不能及时繁荣，易于干枯凋落，万物早秀早熟，皮与肉内充。其气收敛，其作用为聚集，其变动为拘挛、屈曲、弛缓，其发病为惊骇。其应于内脏者为肝，在果类为枣、李，在实为核和壳，在谷类为稷、稻，在味为酸、辛，在色为白和苍，在畜类为犬和鸡，在虫类为毛虫和介虫，其所主的气候是雾露寒冷，在声为角、商，其所发之病变为摇动和恐惧，这是木运不及而从金化的缘故。所以少角与判商相同，上角与正角相同，上商与正商相同。在人体可发生四肢瘦弱、痲肿、疮疡等病。甘味之物易生虫。所发之病乃由邪气伤肝所致，上宫则和正宫相同。凡萧瑟肃杀之气过盛，但其后必有火热蒸腾之火气来复，其灾发生在



“The year of Weihe (loss of harmony) is called Shengsheng (domination of Generating-Qi) during which the Generating-Qi fails to function, the Transforming-Qi [takes the advantage to] spread, the Growing-Qi maintains calm and the Astringing-Qi comes in advance. [Under such a condition,] cold rain falls down frequently; wind [blows] and clouds arise simultaneously; grasses and woods become luxuriantly late and [are easy to become] dry and withered; the crops become ripe [quickly and both] the husks and the grains are substantial; its Qi astringes; its function is to accumulate; its changes are [manifested as] contraction, flexion, spasm and flaccidity. [It is related to] the liver in viscera; jujube and plum in [the category of] fruits; pit and husk in [the parts of] fruits; millet and rice in crops; sourness and pungency in tastes; white and black green in colors; dog and chicken in animals; beetles in insects; mist, dew and coldness in weather; Jiao and Shang in tones; shaking and fright in diseases due to effect of Metal [on Wood] in transformation. [As a result,] Shaojiao (insufficiency of Wood-Motion) is the same as Panshang (insufficiency of Metal-Motion); Shangjiao (Jueyin Wind-Wood dominating the heavens) is the same as Zhengjiao (normal condition of Wood-Motion); Shangshang (Yangming Dryness-Metal dominating the heavens) is the same as Zhengshang (normal condition of Metal-Motion). The diseases caused are flaccidity of the four limbs, carbuncle, swelling, sores and ulcers. [Things with] sweet [taste tend to have] parasitic [infestation] . [The frequently encountered disease is] attack of the liver by Xie (Evil) . [Thus] Shanggong (Taiyin Dampness-Earth dominating

【原文】

所谓复也。其主飞蠹蛆雉，乃为雷霆。

伏明之纪，是谓胜长。长气不宣，藏气反布，收气自政，化令乃衡，寒清数举，暑令乃薄。承化物生，生而不长，成实而稚，遇化已老，阳气屈伏，蛰虫早藏。其气郁，其用暴，其动彰伏变易，其发痛，其脏心，其果栗桃，其实络濡，其谷豆稻，其味苦咸，其色玄丹，其畜马彘，其虫羽鳞，其主冰雪霜寒，其声徵羽。其病昏惑悲忘，

【今译】

东方三宫。这就是所谓的复气。火气来复，多有飞虫、囊虫、蛆虫和雉。

木郁火复，则发为雷霆。

伏明之年，称为胜长。长气不得发扬，藏气反见布散，收气自行其政，化气趋于平稳，寒冷之气常现，暑热之气衰薄，万物虽承土的化气而生，但因火运不足，因而虽生但不能成长，虽能结实，然而弱小，及至生化之时，已经衰老。阳气屈伏，蛰虫早藏。其气郁结，其用暴烈，其变动隐现多变，其所引发之病为痛。其应于内脏为心，其在果类为栗和桃，其在实为筋络和液汁，在谷类为豆和稻，在味为苦和咸，在色为玄和丹，在畜类为马和猪，在虫类为羽虫和鳞虫，在气候为冰雪霜寒，在声音为徵和羽，其所发之病变为神昏、悲哀、易忘，



the heavens) is the same as Zhenggong (normal condition of Earth-Motion). [If] the astringing and desolating [Qi is excessive in autumn, it will lead to] flaming hotness [in the next summer and] calamities in the three [divisions in the east] known as retaliation. [Such an abnormal change is often characterized by the appearance of] flying insects, moth, maggot, pheasant and thunder."

"The year of Fuming (loss of brightness) is called Shengzhang (restriction of the Growing-Qi) [during which] the Growing-Qi fails to spread; the Storing-Qi (Water-Qi) permeates; the Astringing-Qi maintains normal function; the transforming [action of Earth-Qi] is in harmony; coldness occurs frequently; and Heat in summer is insufficient. [Since the germination of] all things depends on the transformation [of Earth-Qi], [insufficiency of Fire-Qi makes the crops] grow slowly [after] germination, fail [to become] ripe [after they have borne] fruits and begin to decay [when] the Transforming-Qi [of Earth is in predomination]. [By this time,] the hibernant insects hibernate early [because] Yangqi [has already gone into] hiding. [In terms of the manifestations,] its Qi is stagnated; its function is hyperactive and sudden; its changes are irregular, [sometimes] obvious [and sometimes] unclear; and the disease caused is pain. [In terms of correspondence, it is related to] the heart in the viscera; chestnut and peach in [the category of] fruits; threadlike structure and juice in [the parts of] fruits; bean and rice in crops; bitter and salty in tastes; black and red in colors; horse and pig in animals; winged and scaled ones in insects; ice, snow, frost and cold [in the changes of weather]; Zheng and Yu in tones. The disease

【原文】

从水化也，少徵与少羽同，上商与正商同，邪伤心也。凝惨凛冽，则暴雨霖霖，眚于九，其主骤注雷霆震惊，沉黔淫雨。

卑监之纪，是谓减化。化气不令，生政独彰，长气整，雨乃愆，收气平，风寒并兴，草木荣美，秀而不实，成而秕也。其气散，其用静定，其动疡涌分溃痈肿。其发濡滞，其脏脾，其果李栗，其实濡核，其谷豆麻，其味酸甘，其色苍黄，其畜牛犬，其虫倮毛，其主飘怒振发，其声宫角，其病留满否塞，从木化也，少宫与少角同，

【今译】

这是火运不及而从水所化的缘故。所以少徵和少羽相同，上商则与正商相同。故所发之病为邪气伤心。阴凝惨淡、寒风凛冽过甚，则必有暴雨连绵不止，其灾害应于南方九宫。此为土气来复，因而暴雨倾注，雷霆震惊，乌云蔽日，阴雨连绵。

卑监之年，称为减化。土的化气不得其令，而木的生气独旺，长气完整如常，雨水不能及时下降，收气平定。风寒并起，草木繁荣，但秀而不实，成熟后则为糠秕。其气散漫，其作用为静定，其引起的病变为疮疡多脓、溃烂、痈肿，其所发为水湿停滞。其所应的内脏为脾，在果类为李和栗，在实为液汁和核，在谷类为豆和麻，在味为酸和甘，在色为苍和黄，在畜类是牛和犬，在虫类为倮虫和毛虫。其主气为飘荡振发，在声音为宫和角，其所引发之病为胀满痞塞不通，这是土运不及而从木化的缘故。所以少宫和少角相同，上宫则和正宫相同，



[marked by] derangement [of mind] or sorrow and amnesia [is caused by influence of] Water on the transformation [of Fire] . [In this case,] Shaozhi (insufficiency of Fire-Motion) is the same as Shaoyu (insufficiency of Water-Motion); Shangshang (Yangming Dryness-Metal dominating the heavens) is the same as Zhengshang (normal condition of Metal-Motion) . [The disease caused is due to] attack of the heart by Xie (Evil). [If] piercing cold and gloomy [Qi is excessive, it leads to] heavy rain and calamities in the nine [divisions in the south] . [Retaliation of Earth-Qi will result in] torrential rain, roaring thunder and incessant rain. ”

“The year of Beijian (degradation) is called Jianhua (reduced transformation) [during which] Qi fails to transform; the Generating-Qi [of Wood-Motion] is hyperactive; the Growing-Qi [of Fire-Motion] is normal; rain is delayed; the Astringing-Qi [of Metal-Motion] is in harmony; wind and cold occur simultaneously; grasses and woods can bear fruits [but the fruits] are not substantial and bilighted [though they are] luxuriant in growth. [In terms of manifestations,] its Qi is dispersing; its function is tranquilization; its changes are ulcerated sores, carbuncle and swelling. [In terms of correspondence, it is related to] stagnation of dampness; the spleen in the viscera; plum and chestnut in [the category of] fruits; pulp and pit in [the parts of] fruits; bean and hemp in crops; sourness and sweetness in tastes; black green and yellow in colors; cow and dog in animals; naked worm and caterpillar in insects; blowing and shaking [of wind in the season dominated by it]; Gong and Jiao in tones; fullness, mass and stagnation in diseases [due to the influence of] Wood on

【原文】

上宫与正宫同，上角与正角同，其病飧泄，邪伤脾也。振拉飘扬，则苍干散落，其眚四维，其主败折虎狼，清气乃用，生政乃辱。

从革之纪，是谓折收。收气乃后，生气乃扬，长化合德，火政乃宣，庶类以蕃。其气扬，其用躁切，其动铿禁督厥，其发咳喘，其脏肺，其果李杏，其实壳络，其谷麻麦，其味苦辛，其色白丹，其畜鸡羊，其虫介羽，其主明曜炎烁，其声商徵，其病嚏咳衄衄，从火化也，

【今译】

上角和正角相同。其所发之病为消化不良的泄泻，这是邪气伤脾所致。风势飘荡振动，草木随之干枯凋落，其灾害发生于四隅。所引起的败坏折伤之象，如虎狼之势，清气开始发生作用，生气被抑制而不能行使其政。

从革之年，称为折收。收气不及，生气得以发扬，长气和化气合而相得，火得以施行其政，万物繁盛。其气发扬，其作用为急躁，其变动为咳嗽声喑、胸闷气逆。其发病为咳嗽气喘，其所应的内脏为肺，在果类为李和杏，其在实为壳和筋络，在谷类为麻和麦，在味为苦与辛，在色为白和朱红，在畜类为鸡和羊，在虫类为介虫和羽虫。其主发光灼热，其在声音为商、徵，其病变为喷嚏、咳嗽、鼻塞、衄血，这是因金运不及而从火而化的缘故。所以少商和少徵相同，上商和正



the transformation [of Earth]. [Thus,] Shaogong (insufficiency of Earth-Qi) is the same as Shaojiao (insufficiency of Wood-Qi); Shangong (Taiyin Dampness-Earth dominating the heavens) is the same as Zhengong (normal condition of Earth-Qi); Shangjiao (Jueyin Wind-Wood dominating the heavens) is the same as Zhengjiao (normal condition of Wood-Earth). The disease [caused is] Sunxie (diarrhea with undigested food in it) [due to] attack of the spleen by Xie (Evil). [If] the shaking, breaking and flying [Qi of Wood-Motion is severe], [it will lead to] dryness and desolation [due to retaliation of Metal-Qi, bringing on] calamities to the four directions. [Retaliating activity of Metal-Qi] mainly impairs [animals like] tiger and wolf. [Under such a condition,] Clear-Qi [takes the advantages to] spread [while] the generating and dominating [functions of Wood-Qi] is inhibited.”

“The year of Congge (change) is called Zheshou (restriction and astringency) [during which] the Astringing-Qi is delayed; the Generating-Qi permeates through; the Growing-Qi [of Fire] and the Transforming-Qi [of Earth] merge [with each other in action, enhancing] the function of Fire [and promoting] the growth of plants. [In terms of manifestations,] its Qi is elevated; its function is drastic; its change [is marked by] cough, loss of voice, oppression over the chest and adverseness [of Qi]. [The disease caused is usually characterized by] cough and panting. [In terms of correspondence, it is related to] the lung in the viscera; plum and apricot in [the category of] fruits; shell and threadlike structure in [the parts of] fruits; hemp and wheat in crops; bitterness and pungency in tastes; white and red in colors; chicken and sheep in animals; beetles and winged ones in insects;

【原文】

少商与少徵同，上商与正商同，上角与正角同，邪伤肺也。炎光赫烈，则冰雪霜雹，眚于七，其主鳞伏彘鼠，岁气早至，乃生大寒。

涸流之纪，是谓反阳，藏令不举，化气乃昌，长气宣布，蛰虫不藏，土润水泉减，草木条茂，荣秀满盛。其气滞，其用渗泄，其动坚止，其发燥槁，其脏肾，其果枣杏，其实濡肉，其谷黍稷，其味甘咸，其色黔玄，甚畜彘牛，其虫鳞倮，其主埃郁昏翳，其声羽宫，

【今译】

商相同，上角和正角相同。其病变是由于邪气伤于肺脏所致。因金衰火旺，所以火光赫热，但随之而见的为冰雪霜雹，其灾害应于西方七宫。这是水气来复，其主鳞虫伏藏，猪类为病，冬藏之气早至，于是发生大寒。

涸流之年，称为反阳。藏气衰弱，化气昌盛，长气布达四方，蛰虫应藏而不藏，土润泽而泉水减少，草木条达茂盛，万物繁荣而丰满。其气不畅，其作用为渗泄，其变动为便结不行。其发病为干燥枯槁，其应内脏为肾，在果类为枣和杏，在实为汁液和肉，在谷类为黍和稷，在味为甘、咸，在色为黄、黑，在畜类为猪、牛，在虫类为鳞虫、倮虫。其主时之气为尘埃郁塞，昏暗蔽日，在声音为羽、宫，



brightness and scorching in [the period when it is in domination]; Shang and Zhi in tones; sneezing, cough, running nose and nosebleed in diseases [due to influence of] Fire on the transformation [of Metal] . [Under such a condition,] Shaoshang (insufficiency of Metal-Motion) is the same as Shaozhi (insufficiency of Fire-Motion); Shangshang (Yangming Dryness-Metal governing the heavens) is the same as Zhengshang (normal condition of Metal-Motion); Shangjiao (Jueyin Wind-Wood dominating the heavens) is the same as Zhengjiao (normal condition of Wood-Motion) . [The disease caused is due to] attack of the lung by Xie (Evil) . [If] the flaming and hyperactive [Qi of Fire is severe, it will lead to] ice, snow, frost and hailstone; and the calamities [will be] in the seven [divisions in the west] . [If Fire-Qi retaliates,] scaled worms, small reptiles and pigs come out. The early arrival of Year-Qi (Storing-Qi in winter) results in severe cold. ”

“The year of Guliu (dryness) is called Fanyang (substitution of Yinqi by Yangqi) [during which] the Storing-Qi fails to function, the Transforming-Qi is predominant and the Growing-Qi is spreading. [Under such a condition,] the hibernants do not hibernate in time; the soil is moist; water and springs are reduced; grasses and woods grow luxuriantly; and all things flourish. [In terms of manifestations,] its Qi is stagnated; its function is to ooze and discharge; its change is hardness and immobility. [The disease caused is marked by] dryness and haggardness. [In terms of correspondence, it is related to] the kidney in the viscera; jujube and apricot in [the category of] fruits; juice and pulp in [the parts of] fruits; broomcorn millet and millet in crops; sweetness and

【原文】

其病痿厥坚下，从土化也，少羽与少宫同，上宫与正宫同。其病癰
闷，邪伤肾也，埃昏骤雨，则振拉摧拔，眚于一，其主毛显狐貉，变
化不藏。

故乘危而行，不速而至，暴虐无德，灾反及之，微者复微，甚者
复甚，气之常也。

发生之纪，是谓启敷，土疏泄，苍气达，阳和布化，阴气乃
随，生气淳化，万物以荣。其化生，其气美，其政散，其令条舒，其

【今译】

其病变为痿厥和大便干结，这是水运不及而从土而化的缘故。所以少
羽和少宫相同，上宫与正宫相同。其病见大小便不畅或闭塞不通，为
邪气伤于肾脏所致。因水运不及，故尘埃昏蔽，骤然下雨，随之大风
振动，摧折倒拔，其灾害应于北方一宫。因风气来复，毛虫狐貉外
见，变化而不潜藏。

所以五运不及之年，所胜与所不胜之气乘其孤危而至，暴虐无
德，则岁运之子气必然来复。凡胜气微的，复气也微；凡胜气甚的，
复气也甚。这是运气中胜气与复气的常规。

发生之年，称为启陈。土气疏散，木气条达，阳气温和布化，
阴气随阳气而动，生气淳厚化生，万物因之欣欣向荣。其变化为



saltiness in tastes; yellow and black in colors; pig and cow in animals; scaled and naked worms in insects; stagnation of dust [during the period when it is in predomination]; Yu and Gong in tones; flaccidity, adverse [flow of Qi] and lower hardness^[3] in disease [due to influence of] Earth on the transformation [of Water-Motion]. [In this case, the year of] Shaoyu (insufficiency of Water-Motion) is the same as [the year of] Shaogong (insufficiency of Earth-Motion); [the year of] Shangong (Taiyin Dampness-Earth governing the heavens) is the same as [the year of] Zhengong (normal condition of Earth-Motion). The disease [caused is marked by] retention of urine or difficulty in urination [due to] attack of the kidney by Xie (Evil). [If there is] stagnation of dust and storm, [the retaliating activities of Wood-Qi such as] shaking, pulling, breaking and destroying [will be triggered], [bringing about] calamities in the north. [When Wind-Qi retaliates,] caterpillar and fox will come out and [things in the natural world are uncertain in] variation [and will] not go into hiding."

"So [in the year marked by insufficiency of one of the Five-Motions, the Qi that it is usually inferior to] take the advantages to move aggressively and suddenly. [If the attack of the superior Qi] is severe and damages [things] brutally, [it will] harm itself [because of the retaliation of the Child-Qi of the Motion in the year]. [If the Dominating-Qi is] mild, the Retaliating [Qi is also] mild; [if the Dominating-Qi is] severe, the Retaliating [Qi is also] severe. [This is] the normal [activity of] Qi."

"The year of Fasheng (growth in advance) is called Qichen (promotion of growth) [during which] Earth-Qi is loose; Green-Qi

【原文】

动掉眩巅疾，其德鸣靡启坼，其变振拉摧拔，其谷麻稻，其畜鸡犬，其果李桃，其色青黄白，其味酸甘辛，其象春，其经足厥阴少阳，其脏肝脾，其虫毛介，其物中坚外坚，其病怒，太角与上商同，上徵则其气逆，其病吐利。不务其德，则收气复，秋气劲切，甚则肃杀，清气大至，草木凋零，邪乃伤肝。

赫曦之纪，是谓蕃茂。阴气内化，阳气外荣，炎暑施化，物得以昌。其化长，其气高，其政动，其令鸣显，其动炎灼妄扰，

【今译】

生发，其气秀美，其政为散布，其令为舒展畅达，其变动为眩晕和巅疾，其特性为风乱物裂。若变动则为狂风震怒，摧折拔倒树木。其在谷类为麻、稻，在畜类为鸡、犬，在果实为李、桃，在色为青、黄、白三色杂见，在味为酸、甘、辛，其象征为春天，其在人体的经络是足厥阴足少阳，在内脏为肝、脾，在虫类为毛虫、介虫，在物体属中间与外层坚硬部分。其发病为怒，这是木运太过的原故，故太角与上商同。若逢上徵，则病发气逆、吐泻。木气太过，则金气来复，以致秋令劲切，甚则有肃杀之气，气候清凉，草木凋零，邪气伤害肝脏。

赫曦之年，称为蕃茂。少阴之气从内而化，阳气发扬在外，炎暑的气候施行，万物得以昌盛。其生化之气为成长，其气上升，其



flows freely; Yang and gentle [Qi] spread; Yinqi [moves] together with [Yangqi]; Generating-Qi is in harmony; all things flourish. [In terms of manifestations,] its transformation is growth; its Qi is flourishing; its administration is distribution; its functions are to free and relax; its changes are dizziness and vertigo disease; its characteristics [are marked by] singing [of birds and] sprouting [of grasses and woods]; and its changes are shaking, pulling, breaking and destroying [activities]. [In terms of correspondence, it is related to] hemp and rice in crops; chicken and dog in animals; plum and peach in [the category of] fruits; blue, yellow and white in colors; sourness, sweetness and pungency in tastes; spring in seasons; Foot-Jueyin and Shaoyang in Channels; the liver and the spleen in the viscera; caterpillar and beetles in insects; the interior and exterior hardness in objects; and rage in pathological changes. [Under such a condition, the year of] Taijiao (excess of Wood-Motion) is the same as [the year of] Shangshang (dryness dominating the heavens). [When Shaoyin Monarch-Fire dominates the heavens, it will lead to] adverse [flow of Qi], vomiting and diarrhea. [If Wood-Qi] does not control its [aggressive] action, the Astringing-Qi [of Metal will] retaliate. Autumn-Qi is strong and prompt. [If it retaliates] seriously, [it will result in] desolation and Clear-Qi^[4] comes suddenly, [consequently leading to] withering and falling of grasses and woods. [If this happens,] Xie (Evil) will attack the liver."

"The year of Hexi (flaming) is called Fanmao (flourishing and prosperity) [during which] Yinqi transforms inside; Yangqi flourishes outside; flaming summer-heat spreads; and all things

【原文】

其德暄暑郁蒸，其变炎烈沸腾，其谷麦豆，其畜羊彘，其果杏栗，其色赤白玄，其味苦辛咸，其象夏，其经手少阴太阳，手厥阴少阳，其脏心肺，其虫羽鳞，其物脉濡，其病笑疟疮疡血流狂妄目赤，上羽与正徵同，其收齐，其病瘥，上徵而收气后也。暴烈其政，藏气乃复，时见凝惨，甚则雨水霜雹切寒，邪伤心也。

敦阜之纪，是谓广化，厚德清静，顺长以盈，至阴内实，物化充成，烟埃朦郁，见于厚土，大雨时行，湿气乃用，燥政乃辟，其化圆，

【今译】

政为动，其令为显露声色，其变动为烧灼烦扰，其特性是暑热郁蒸，其变化则为炎烈沸腾，其在谷类为麦、豆，在畜类为羊、猪，在果类为杏、栗，在色为赤、白、黑，在味为苦、辛、咸，其象征为夏天，在人体的经脉是手少阴、手太阳和手厥阴、手少阳，在内脏为心、肺，在虫类为羽虫、鳞虫，在物体属脉络和津液，其发病为妄笑、疟疾、疮疡、失血、发狂、目赤。此时上羽和正徵相同。火被克则金不受制，故金之收气得与正常齐等，其发病为瘥。若少阴君火或少阳相火司天，则司天与岁运同气，火气更甚，收气不能及时行令。由于火运行令过于暴烈，水之藏气来复，以致时见阴凝惨淡之象，甚至雨水霜雹，转为寒冷。邪气伤害心脏。

敦阜之年，称为广化。其德性浑厚而清静，使万物顺时生长乃至充盈。土气充实，则万物生化充实。土运太过，则见土气蒸腾如烟，笼罩山陵，大雨常下，湿气用事，燥气退避。其化圆满，其气丰盛，



grow luxuriantly. [In terms of manifestations,] its transformation is growth; its Qi is elevating; its administration is movement; its manifestation is clear demonstration; its actions are scorching and disturbance; its characteristic is stagnation of summer-heat; its changes are flaming and steaming [of Hot-Qi]. [In terms of correspondence, it is related to] wheat and bean in crops; sheep and pig in animals; apricot and chestnut in [the category of] fruits; red, white and black in colors; bitterness, pungency and saltiness in tastes; summer in seasons; Hand-Shaoyin, Hand-Taiyang, Hand-Jueyin and Hand-Shaoyang in Channels; the heart and the lung in viscera; the winged and scaled ones in insects; softness in pulse; [unreasonable] laughing, malaria, carbuncle and sores, hemorrhage, mania and red eyes in pathological changes. [Under such a condition, the year of] Shangyu (excess of Water-Motion) is the same as [the year of] Zhengzhi (normal condition of Fire-Motion). The disease [caused is] convulsion. [When Fire-Qi is excessive and governs the heavens, the action of] Astringing-Qi will be delayed. [If Fire-Motion is] violent and hyperactive, the Storing-Qi [of Water] will retaliate, [consequently causing] gloomy cold and haze, or even rain, frost, hailstone and extreme cold. [If this happens,] the heart will be attacked by Xie (Evil).”

“The year of Dunfu (highness and thickness) is called Guanghua (extensive transformation). [Earth is characterized by] thickness and quietness. [It] grows with [the movement of] the Growing-Qi [of Fire so as to make things develop] fully. [If Earth-Qi is excessive,] the interior [of things is] substantial and the transformation of things is complete. [That is why Earth-Qi

【原文】

其气丰，其政静，其令周备，其动濡积并穡，其德柔润重淖，其变震惊飘骤崩溃，其谷稷麻，其畜牛犬，其果枣李，其色黔玄苍，其味甘咸酸，其象长夏，其经足太阴阳明，其脏脾肾，其虫倮毛，其物肌核，其病腹满，四支不举，大风迅至，邪伤脾也。

坚成之纪，谓收引，天气洁，地气明，阳气随，阴治化，燥行其政，物以司成，收气繁布，化洽不终。其化成，其气削，其政肃，其令锐切，其动暴折疡疰，其德雾露萧飏，其变肃杀凋零，其谷稻黍，其畜鸡马，其果桃杏，其色白青丹，其味辛酸苦，其象秋，

【今译】

其政为静，其令为周密详备，其变动为湿气积聚，其性能柔润，其变化为暴雨骤至、雷霆震动、山崩堤溃，在谷类为稷、麻，在畜类为牛、犬，在果类为枣、李，在色为黄、黑、青，在味为甘、咸、酸，其象征为长夏，在人体的经脉是足太阴、足阳明，在内脏为脾、肾，在虫类为倮虫、毛虫，在物体为肌和核，其病变为腹中胀满，四肢沉重不举。由于土运太过，木气来复，所以大风迅速而来。邪气伤害脾脏。

坚成之年，称为收引。天气洁净，地气清朗，阳气随顺于阴气，阴气施其治化之令，燥行其政，万物成熟。但金运太过，故秋收之气四布，以致化气未尽。其化成熟，其气削伐，其政肃杀，其令锐利急切，其变动为突然折伤和疮疡，其特性是散布雾露凉风，其变化为肃杀凋零，在谷类为稻、黍，在畜类为鸡、马，在果类为桃、杏，在色为白、青、丹，在味为辛、酸、苦，其象征为秋天，



steams like] smoke and dust in mountainous areas, [leading to] frequent heavy rain, spreading of Dampness-Qi and decline of dryness. [In terms of manifestations,] its transformation is complete; its Qi is abundant; its administration is quietness; its actions are thorough and perfect; its manifestation is accumulation of Dampness-Qi; its characteristics are gentleness and moisture; its changes are quake, storm and destruction. [In terms of correspondence, it is related to] millet and hemp in crops; cow and dog in animals; jujube and plum in [the category of] fruits; yellow, black and blue in colors; sweetness, saltiness and sourness in tastes; late summer in seasons; Foot-Taiyin and Foot-Yangming in Channels; the spleen and the kidney in the viscera; naked ones in insects; pulp and pit in [the parts of] fruits; abdominal fullness and flaccidity of the four limbs in pathological changes. [When] violent wind suddenly blows, Xie (Evil) will attack the spleen.”

“The year of Jiancheng (hardness) is called Shouyin (astringency) [during which] Tianqi (Heaven-Qi) is lucid; Diqi (Earth-Qi) is clear; Yangqi follows [Yinqi]; Yinqi transforms; dryness dominates; all things are ripe; the Astringing-Qi spreads; the Transforming [Qi of Earth] cannot complete [its action]. [In terms of manifestations,] its transformation is completion; its Qi is reduction; its administration is seriousness; its action is sharp and prompt; its pathological changes are sudden fracture, carbuncles and sores; its characteristics are frost, dew and coolness; its changes are desolation and withering. [In terms of correspondence, it is related to] rice and millet in crops; chicken and horse in animals; peach and apricot in [the category of] fruits; white,

【原文】

其经手太阴阳明，其脏肺肝，其虫介羽，其物壳络，其病喘喝，胸凭仰息。上徵与正商同，其生齐，其病咳，政暴变则名木不荣，柔脆焦首，长气斯救，大火流，炎烁且至，蔓将槁，邪伤肺也。

流衍之纪，是谓封藏。寒司物化，天地严凝，藏政以布，长令不扬。其化凜，其气坚，其政谧，其令流注，其动漂泄沃涌，其德凝惨寒雾，其变冰雪霜雹，其谷豆稷，其畜彘牛，其果栗枣，其色黑丹黔，其味咸苦甘，其象冬，其经足少阴太阳，其脏肾心，其虫鳞倮，

【今译】

在人体上相应的经脉是手太阴、手阳明，在内脏为肺与肝，其化生的虫类为介虫、羽虫，其生成物体为外壳和筋络一类，其病变为气喘有声，仰面呼吸。这时上徵与正商同。金气被克则木不受制，故木之生气也与之齐化。其发病为咳嗽。金气暴烈，则高大树木亦不能发荣，脆弱的草木枯焦，继之火气来复，炎热的天气流行，蔓草枯槁。邪气伤害肺脏。

流衍之年，称为封藏。寒气主司万物变化，天地间严寒阴凝，闭藏之气行使其政，火之长令不得发扬。其化为凜冽，其气为坚凝，其政为安静，其令为流动灌注，其变动为漂浮、下泻、灌注、外溢，其性能为阴凝惨淡、寒冷雾气，其气候的变化为冰雪霜雹，在谷类为豆、稷，在畜类为猪、牛，在果类为栗、枣，其色为黑、朱红与黄，其味为咸、苦、甘，其象征为冬天，在人体相应的经脉是足少阴、足太阳，其在内脏是肾和心，其在虫类为鳞虫与倮虫，其在物体



blue and red in colors; pungency, sourness and bitterness in tastes; autumn in seasons; Hand-Taiyin and Hand-Yangming in Channels; the lung and the liver in the viscera; beetles and winged ones in insects; husks and threadlike structure in [the parts of] fruits; panting, difficult breath and inability to lie down in pathological changes. [Under such a condition, the year of] Shangzhi (Fire dominating the heavens) is the same as [the year of] Zhengshang (normal condition of Metal-Motion). [If Metal-Qi is] over hyperactive, big trees cannot grow luxuriantly and soft and brittle [things will become] scorched. [If Metal-Qi is excessive,] the Growing-Qi will retaliate, [resulting in] spreading of flaming heat and immediate emergence of scorching [signs]. [As a result, grasses] will become dry and withered and the lung will be attacked by Xie (Evil). ”

“The year of Liuyan (overflow) is called Fengcang (sealing and storage) [during which] Cold (Qi) dominates over the transformation of things; [Qi of both] the heavens and the earth is piercing cold; Storing [Qi of Water] spreads; and the Growing [Qi of Fire] cannot exert effect. [In terms of manifestations,] its transformation is coldness; its Qi is hardness; its administration is quietness; its action is flowing and infusion; its pathological changes are diarrhea with borborygmus and drooling; its changes are ice, snow, frost and hailstone. [In terms of correspondence, it is related to] bean and millet in crops; pig and cow in animals; chestnut and jujube in [the category of] fruits; black, red and yellow in colors; saltiness, bitterness and sweetness in tastes; winter in seasons; Foot-Shaoyin and Foot-Taiyang in Channels; the kidney and the heart in the viscera; scaled and naked ones in



【原文】

其物濡满，其病胀，上羽而长气不化也。政过则化气大举，而埃昏气交，大雨时降，邪伤肾也。故曰：不恒其德，则所胜来复，政恒其理，则所胜同化，此之谓也。”

70.9 帝曰：“天不足西北，左寒而右凉；地不满东南，右热而左温，其故何也？”

70.10 岐伯曰：“阴阳之气，高下之理，太少之异也。东南方，阳也，阳者其精降于下，故右热而左温。西北方，阴也，阴者其精奉于上，故左寒而右凉。是以地有高下，气有温凉，高者气寒，下者气热。

【今译】

为液汁充满，其发生的病变为胀。若逢水气司天，水运太过，则火之生长之气便不能发挥作用。如果水运太过，则土气来复，而化气发动，以致地气上升，尘埃昏暗于天地之间，大雨不时下降。邪气伤害肾脏。所以说五运太过而不能保持其正常的功德，恃强而侮其所不胜之气，必有胜我之气前来报复，若按正常情况施行其德，即使有胜气来复，亦能与之同化。就是这个意思。”

70.9 黄帝问道：“天气不足于西北，北方寒而西方凉；地气不满于东南，南方热而东方温。这是什么缘故呢？”

70.10 岐伯回答说：“天气有阴阳，地势有高低之分，其中都有太过与不及的差异。东南方属阳，阳的精气自上而下降，所以南方热而东方温。西北方属阴，阴的精气自下而上奉，所以北方寒而西方凉。因此，地势有高有低，气候有温有凉，地势高的气候寒凉，地势低的气候温热。



insects; full juice in [the parts of] things; and distension in diseases. [In the year of] Shangyu (Taiyang Cold-Water governing the heavens), the Growing-Qi [of Fire] cannot transform. [If Qi of Water-Cold is] excessive, the Transforming-Qi [of Earth] retaliates heavily, [leading to] permeation of dust and darkness, frequent heavy rain and attack of the kidney by Xie (Evil). That is why it is said that [if any of the Five-Motions] does not move normally, [the one that is usually] superior to [it will] retaliate; [if the Five-Motions can] move regularly, [the one that is usually] superior to [it will] transform together with it. The reason is just [what is explained above]. ”

70. 9 Huangdi asked, “[Yangqi of] the heavens is insufficient in the northwest, [and therefore] the left is cold and the right is cool^[5]; [Yinqi of] the earth is insufficient in the southeast, [and therefore] the right is hot and the left is warm^[6] . What is the reason?”

70. 10 Qibo answered, “[This is due to the fact that] Yinqi and Yangqi [are different in the north and south], [the terrain appears] high [in the north and] low [in the south], [Qi is sometimes] excessive [and sometimes insufficient]. The southeast [pertains to] Yang and the Jing (Essence) of Yang descends [from the above]. That is why the right is hot and the left is warm. The northwest pertains to Yin and the Jing (Essence) of Yin ascends from below. That is why the left is cold and the right is cool. So the terrain [appears either] high or low; the weather [appears either] warm or cool. [When the terrain is] high, the weather is cold; [when the terrain is] low, the weather is hot. Thus [when one comes to a] cold and cool [place, he or she tends

【原文】

故适寒凉者胀，之温热者疮，下之则胀已，汗之则疮已，此腠理开闭之常，太少之异耳。”

70.11 帝曰：“其于寿夭何如？”

70.12 岐伯曰：“阴精所奉其人寿，阳精所降其人夭。”

70.13 帝曰：“善。其病也，治之奈何？”

70.14 岐伯曰：“西北之气散而寒之，东南之气收而温之，所谓同病异治也。故曰：气寒气凉，治以寒凉，行水渍之。气温气热，治以温热，强其内守。必同其气，可使平也，假者反之。”

【今译】

所以在西北寒凉的地方多胀病，在东南温热的地方多疮疡。用下法则胀可消，用汗法则疮自愈。这是人体腠理开闭的一般情况，无非是太过和不及的差别而已。”

70.11 黄帝问道：“它对于人的寿夭有什么影响呢？”

70.12 岐伯回答说：“阴精上承的地方，其人长寿；阳精下降的地方，其人多夭。”

70.13 黄帝说：“好。若发生病变，应怎样治疗呢？”

70.14 岐伯回答说：“西北方天气寒冷，应散其外寒，而清其里热；东南方天气温热，所以应收敛其外泄的阳气，而温其内寒。这就是所谓同病异治。所以说，气候寒凉的地方，可用寒凉药治之，并可以用汤液浸渍的方法；气候温热的地方，可用温热的方法以加强内部阳气的固守。治法必须与该地的气候相同，才能使之平调。但必须辨别假象，用相反的方法治疗。”



to suffer from abdominal] distension; [when one comes to a] warm and hot [place, he or she tends to contract] sores. [The patient who suffers from abdominal] distension [can be] cured by purgation [and the patient who suffers from] sores [can be] cured by diaphoretic [therapy]. This [is due to] the general opening and closing [condition] of Couli (muscular interstice) and the excessive and insufficient [motion of Qi].”

70. 11 Huangdi asked, “How does it affect life span?”

70. 12 Qibo answered, “[In the northwest, the terrain is high and the weather is cold, so] Yinjing (Yin-Essence) ascends and people [there] live a longer life; [in the southeast, the terrain is low and the weather is hot, so] Yangjing (Yang-Essence) descends and people [there] live a shorter life.”

70. 13 Huangdi said, “Good! How to treat the diseases [spreading in these areas]?”

70. 14 Qibo answered, “[It is cold in] the northwest, [so the treatment should concentrate on] dissipating cold; [it is warm in] the southeast, [so the treatment should focus on] astringing [the leaking Yangqi] and warming [the interior cold]. This is what to treat the same disease with different therapies means. That is why it is said that [those who live in] cold and cool [place tend to suffer from interior Heat which can be] treated by cold and cool [therapies and soaked by hot] decoction; [those who live in] warm and hot [place tend to suffer from interior cold which can be] treated by warm and hot [therapies, and at the same time the patients are] required to prevent [Jingqi (Essence-Qi)] from leaking. [The treatment] should [be done] according to [the local weather condition so as to] make Qi balance. [If there is] false [manifestation such as cold disease with false Heat or Heat disease with false cold, it can be treated by] contrary [therapy].”

【原文】

70.15 帝曰：“善。一州之气生化寿夭不同，其故何也？”

70.16 岐伯曰：“高下之理，地势使然也。崇高则阴气治之，污下则阳气治之，阳胜者先天，阴胜者后天，此地理之常，生化之道也。”

70.17 帝曰：“其有寿夭乎？”

70.18 岐伯曰：“高者其气寿，下者其气夭，地之小大异也，小者小异，大者大异。故治病者，必明天道地理，阴阳更胜，气之先后，人之寿夭，生化之期，乃可以知人之形气矣。”

70.19 帝曰：“善。其岁有不病，而脏气不应不用者，何也？”

70.20 岐伯曰：“天气制之，气有所从也。”

【今译】

70.15 黄帝说：“好。但同在一州，其生化寿夭各有不同。这是什么原故呢？”

70.16 岐伯回答说：“这是由于虽同在一州，而地势高下不同所造成的。因为地势高的地方，属于阴气所治，地势低的地方，属于阳气所治。阳气盛则气候先天时而至；阴气盛则气候后天时而至。这是地理的常规，生化的规律。”

70.17 黄帝问道：“有没有寿夭的分别呢？”

70.18 岐伯回答说：“地势高的地方，其人长寿；地势低的地方，其人多夭。而地势高下相差有程度上的不同，相差小的其寿夭差别就小，相差大的其寿夭差别也大。所以治病必须懂得气候的变化，地理的差别，阴阳的盛衰，气至的先后，寿夭的不同，生化的时间。只有这样才能知道人体内外形气的病变。”

70.19 黄帝说：“好。一岁之中，有应当病而不病，脏气应当相应而不相应，应当发生作用而不发生作用的情况。这是什么道理呢？”

70.20 岐伯回答说：“这是由于天气制约，脏气顺从于天气的原故。”



70. 15 Huangdi said, "Good! But why there is difference in generation, transformation and life span in the same region with the same weather?"

70. 16 Qibo answered, "[This is] due to difference of altitude. [In the place of] high altitude, [it is cold and] Yinqi is predominant; [in the place of] low altitude, [it is hot and] Yangqi is predominant. This is the general condition of the terrain with high and low [altitudes] and the common law of generation and transformation."

70. 17 Huangdi asked, "Does it also affect life span?"

70. 18 Qibo answered, "[In] the high terrain, [people tend] to live a longer life; [in] the low terrain, [people tend] to die early. [This difference exists in] both large and small regions. [In] small [regions,] the difference is slight; [in] large [regions,] the difference is great. So in treating diseases, [doctors] must be aware of the general law of geography, alternation of Yin and Yang, early and delayed [arrival of certain kind of] weather, longer and shorter life span [as well as] the time of generation and transformation. [Only with such an awareness] can one understand [the structure of] human body and [the mechanism of] Qi [activity]."

70. 19 Huangdi said, "Good! In a given year, [a certain kind of] disease [should occur but] does not occur, [or a certain kind of] visceral Qi [should react and function but] does not react and function. What is the reason?"

70. 20 Qibo answered, "[This is due to] the restriction of Qi [that controls the weather] and [the fact that the visceral] Qi [of a man] follows [such a restriction]."

【原文】

70.21 帝曰：“愿卒闻之。”

70.22 岐伯曰：“少阳司天，火气下临，肺气上从，白起金用，草木眚，火见燔炳，革金且耗，大暑以行，咳嚏衄衄鼻塞，曰疡，寒热肘肿。风行于地，尘沙飞扬，心痛胃脘痛，厥逆鬲不通，其主暴速。

阳明司天，燥气下临，肝气上从，苍起木用而立，土乃眚，凄沧数至，木伐草萎，胁痛目赤，掉振鼓栗，筋痿不能久立。暴热至，土乃暑，阳气郁发，小便变，寒热如疟，甚则心痛，火行于槁，流水不冰，蛰虫乃见。

【今译】

70.21 黄帝说：“请你详细地谈一谈。”

70.22 岐伯回答说：“少阳相火司天之年，火气下临于地，肺脏之气上从天气，金气用事，地上的草木受灾，火热烧灼，金气为之变革而被消耗。暑热流行，引发咳嗽，喷嚏，流涕，衄血，鼻塞不利，口疮，寒热，浮肿；少阳司天则厥阴在泉，故风气流行于地，沙尘飞扬，发生的病变为心痛，胃脘痛，厥逆，胸闷不通，其变化急暴快速。

阳明司天之年，燥气下临于地，肝气上从天气，木气用事，故脾土必受灾害，凄沧清冷之气至，草木被克伐而枯萎，病发为胁痛，目赤，眩晕，震颤，战栗，筋痿不能久立；阳明司天则少阴君火在泉，故暴热至，地受暑热，阳气郁发，病发为小便不正常，寒热往来如疟，甚则发生心痛。火气流行，草木枯槁，流水不得结冰，蛰虫外见不藏。



70. 21 Huangdi said, "I'd like to know the details."

70. 22 Qibo said, "[When] Shaoyang governs the heavens, Huoqi (Fire-Qi) descends [to the earth], Feiqi (Lung-Qi) ascends to follow [Tianqi (Heaven-Qi)] and White (Metal-Qi) arises to exert effect. [When this happens,] grasses and woods are damaged; Fire [is hyperactive and] scorches; [Metal is] changed and consumed; severe summer-Heat prevails. [Such an abnormal change often leads to] cough, sneezing, nasal obstruction, nosebleed, sores, malaria and dropsy. [When Shaoyang governs the heavens and Jueyin is in the Spring,] wind is blowing over the earth, dust and sand are flying, [frequently leading to] heartache, stomachache, cold limbs and obstruction of diaphragm [which often occur] suddenly."

"[When] Yangming governs the heavens, Zaoqi (Dryness-Qi) descends, Ganqi (Liver-Qi) ascends to follow [Tianqi (Heaven-Qi)], Dark-Green (Wood-Qi) arises to exert effect, Earth is damaged, and coldness frequently occurs. [When this happens,] grasses and woods are withered. [Such an abnormal change often leads to] hypochondriac pain, redness of eyes, tremor, shivering and inability to stand for a long time [due to] flaccidity of sinews. [When Yangming governs the heavens, Shaoyin is in the Spring. [Such an condition often gives rise to] sudden arrival of hotness [which] affects Earth (Earth-Qi) and [makes] Yangqi stagnant, [consequently resulting in disorders like] changed color of urine, fever and chills like malaria, or even heartache. [When] Fire prevails and [grasses and woods are] dry, the running water cannot freeze, and the hibernant insects come out."

【原文】

太阳司天，寒气下临，心气上从，而火且明，丹起金乃眚，寒清时举，胜则水冰，火气高明，心热烦，嗌干善渴，鼽嚏，喜悲数欠。热气妄行，寒乃复，霜不时降，善忘，甚则心痛。土乃润，水丰衍，寒客至，沉阴化，湿气变物，水饮内稽，中满不食，皮痒肉苛，筋脉不利，甚则肘肿，身后痈。

厥阴司天，风气下临，脾气上从，而土且隆，黄起，水乃眚，土用革，体重肌肉萎，食减口爽，风行太虚，云物摇动，目转耳鸣。火纵其暴，

【今译】

太阳司天之年，寒水之气下临于地，心气上从天气，火气光明，火气用事，则肺金受灾。寒冷之气不时而至，寒气太过则水结成冰，火气太旺，病发为心热烦闷，咽干口渴，鼻流涕，喷嚏，喜悲，数欠等病。热气妄行，寒气来复，则寒霜不时下降，病发为善忘，甚则心痛。太阳司天则太阴湿土在泉，土气滋润，水满外溢，阴沉之气化，万物因寒湿而发生变化，病发为水饮内蓄，腹中胀满，不能饮食，皮肤麻痺，肌肉不仁，筋脉不利，甚至浮肿，背生痈肿等病。

厥阴司天之年，风木之气下临于地，脾气上从天气，土气隆盛，湿土之气起，水气受灾。若土之用发生变易，则引发人身体重，肌肉萎缩，饮食减少，口味减退等病。风气行于太空，云物动摇，病变为目眩，耳鸣。厥阴司天则少阳相火在泉，故火气横行，大地暑热，



“[When] Taiyang governs the heavens, Hanqi (Cold-Qi) descends, Xinqi (Heart-Qi) ascends to follow [Tianqi (Heaven-Qi)], Fire (Fire-Qi) appears bright, Red (Metal-Qi) arises, Metal is damaged, and coldness frequently occurs. [If coldness is] excessive, water freezes and Huoqi (Fire-Qi) is hyperactive, [leading to] Heart-Heat, dysphoria, dry throat, frequent thirst, nasal obstruction, sneezing, frequent [feeling of] sorrow and frequent yawning. [When] Reqi (Heat-Qi) flows wantonly in the above, cold retaliates below and frost occasionally falls down, [often leading to] amnesia and even heartache. [When Taiyang governs the heavens and Taiyin is in the Spring,] the earth is moist, water overflows, cold arrives, heavy Yin transforms and Shiqi (Damp-Qi) changes all things. [Such an abnormal change frequently leads to] interior accumulation of water and fluid, abdominal fullness and anorexia, numbness of skin, inflexibility of sinews and Channels, or even dropsy [as well as] carbuncle and swelling on the back.”

“[When] Jueyin governs the heavens, Fengqi (Wind-Qi) descends, Piqi (Spleen-Qi) ascends to follow [Tianqi (Heaven-Qi)], Earth (Earth-Qi) becomes predominant, Yellow (Earth-Qi) arises and water is damaged. [If the function of] Earth is changed, [it will lead to] heaviness of body, flaccidity of muscles, poor appetite and hypogesthesia. [If] wind blows in the heavens, [it will] sway clouds and woods, [causing] dizziness and tinnitus. [When] Fire (Fire-Qi) runs wantonly, Earth (Earth-Qi) will become hot. [Then] extreme Heat will scorch [things and cause] hemorrhage⁽⁷⁾. [Under such a condition,] the

【原文】

地乃暑，大热消烁，赤沃下，蛰虫数见，流水不冰，其发机速。

少阴司天，热气下临，肺气上从，白起金用，草木眚。喘呕寒热，嚏衄衄鼻塞，大暑流行，甚则疮疡燔灼，金烁石流。地乃燥清，凄沧数至，胁痛善太息，肃杀行，草木变。

太阴司天，湿气下临，肾气上从，黑起水变，埃冒云雨，胸中不利，阴痿，气大衰，而不起不用。当其时，反腰膝痛，动转不便也，厥逆。地乃藏阴，大寒且至，蛰虫早附，心下否痛，地裂冰坚，少腹痛，时害于食，乘金则止水增，味乃咸，行水减也。”

【今译】

大热消烁津液，血水下流，蛰虫不时出现，流水不能成冰，其发病急速。

少阴君火司天之年，火热之气下临于地，肺气上从天气，金气用事，则草木受灾，病发为气喘、呕吐、寒热、流涕、鼻衄、鼻塞不通。暑热流行，甚至引发疮疡，高热。暑气炎热，有熔化金石之状。少阴司天则阳明燥气清净，苍凉之气常至，病发为胁痛，好叹息，肃杀之气行令，草木发生变化。

太阴司天之年，湿气下临于地，肾气上从天气，水气用事，火气受灾，尘埃笼罩，云雨不断，病发为胸中不爽，阴痿，阳气大衰，不能发挥作用。当土旺之时，反感腰臀部疼痛，活动不便，或厥逆。太阴司天则太阳寒水在泉，故地气闭藏，大寒乃至，蛰虫早藏，病发为心腹痞塞而痛。若寒气太过则土地冻裂，冰冻坚硬，病发为少腹痛，妨害饮食。水气乘金则寒水外化，故口味觉咸，流动之水减少。”



hibernant insects are frequently seen and running water does not freeze, [often leading to] sudden occurrence [of diseases]. ”

“[When] Shaoyin governs the heavens, Reqi (Heat-Qi) descends, Feiqi (Lung-Qi) ascends to follow [Tianqi (Heavens-Qi)], White (Metal-Qi) arises to exert effect and grasses and woods are damaged. [When this happens, it tends to cause] panting, cough, Cold-Heat, sneezing, nasal obstruction, prevailing [attack of] Summer-Heat, even sores and carbuncles as scorching as burning metal and stone. [When Shaoyin governs the heavens and Yangming is in the Spring,] the weather is dry and cool and coldness frequently occurs, [frequently leading to] hypochondriac pain and sighing. [As] the desolating [Qi] prevails, grasses and woods are all changed. ”

“[When] Taiyin governs the heavens, Shiqi (Damp-Qi) descends, Shenqi (Kidney-Qi) ascends to follow [Tianqi (Heaven-Qi)], Black (Water-Qi) arises and Water changes. [If] dust prevails [and there are frequent] clouds and rain, [it will lead to] oppression in the chest, impotence, severe decline of Qi (Yang-Qi), failure to erect [penis or] conduct sexual activity. At the same time, [the patient may suffer from] pain of the waist and buttocks, difficulty in turning [the body] and adverseness [of Qi flow] . [When Taiyin governs the heavens and Taiyang is in the Spring,] Yin is stored in the earth, great cold occurs, the hibernant insects hibernate early, the earth is split and ice is hardened. [Under such a condition, people tend to suffer from] fullness and pain below the heart and abdominal pain frequently affecting appetite. [If it] takes the advantage of Metal, water will increase, the taste will become salty and the running water will be reduced. ”

【原文】

70.23 帝曰：“岁有胎孕不育，治之不全，何气使然？”

70.24 岐伯曰：“六气五类，有相胜制也，同者盛之，异者衰之，此天地之道，生化之常也。故厥阴司天，毛虫静，羽虫育，介虫不成；在泉，毛虫育，倮虫耗，羽虫不育。少阴司天，羽虫静，介虫育，毛虫不成；在泉，羽虫育，介虫耗不育。太阴司天，倮虫静，鳞虫育，羽虫不成；在泉，倮虫育，鳞虫不成。少阳司天，羽虫静，毛虫育，

【今译】

70.23 黄帝问道：“一年之中，有的动物能繁殖生育，有的却不能生育。主岁之气为什么不能使所有的动物都繁殖生育呢？”

70.24 岐伯回答说：“六气和五类动物之间，有相胜而制约的关系。若六气与动物的五行属性相同，则生育力强盛；如果不同，生育力就衰退。这是自然规律，万物生化的常规。所以逢厥阴风木司天，毛虫不生育，羽虫生育，介虫不能生成；若厥阴在泉，毛虫生育，倮虫遭受损耗，羽虫不育。少阴君火司天，羽虫不生育，介虫生育，毛虫不能生成；少阴君火在泉，羽虫生育，介虫遭受损耗不得生育。太阴湿土司天，倮虫不生育，鳞虫生育，羽虫不能生成；太阴湿土在泉，倮虫生育，鳞虫不能生成。少阳相火司天，羽虫不生育，毛虫生育，倮虫不能生成；少阳相火在泉，羽虫生育，介虫遭受损



70. 23 Huangdi asked, "Each year [some insects can] multiply [but some] cannot. The dominant [Qi in a year] is not the same. What is the reason?"

70. 24 Qibo answered, "[There exists] a dominating and restricting [relationship between] the six kinds of Qi and the five kinds of animals. [If the nature of animals] agree with [the property of Qi], [the animals can] multiply; [if the nature of animals] disagree with [the property of Qi], [the animals] cannot multiply. This is the general law of the heavens and the earth and the principle of generation and transformation. So [when] Jueyin governs the heavens, the caterpillar will be quiet; the winged insects will multiply; and beetles cannot grow up. [In the year when Jueyin is] in the Spring, the caterpillar will multiply; the naked worms will be damaged; and the winged insects cannot multiply. [When] Shaoyin governs the heavens, the winged insects will be quiet; the beetles will multiply; the caterpillar cannot grow up. [In the year when Shaoyin is] in the Spring, the winged insects cannot grow up; the beetles will be exhausted and cannot multiply. [When] Taiyin governs the heavens, the naked worms will be quiet; the scaled worms will multiply; and the winged insects cannot grow up. [In the year when Taiyin is] in the Spring, the naked worms cannot multiply; and the scaled worms cannot grow up. [When] Shaoyang governs the heavens, the winged insects will be quiet; the caterpillar will multiply; and the naked worms cannot grow up. [In the year when Shaoyang is] in the Spring, the winged insects will multiply; the beetles will be

【原文】

倮虫不成；在泉，羽虫育，介虫耗，毛虫不育。阳明司天，介虫静，羽虫育，介虫不成；在泉，介虫育，毛虫耗，羽虫不成。太阳司天，鳞虫静，倮虫育；在泉，鳞虫耗，倮虫不育。

诸乘所不成之运，则甚也。故气主有所制，岁立有所生，地气制己胜，天气制胜己，天制色，地制形，五类衰盛，各随其气之所宜也。故有胎孕不育，治之不全，此气之常也，所谓中根也。

【今译】

耗，而毛虫不育。阳明燥金司天，介虫不生育，羽虫生育，介虫不得生成。阳明燥金在泉，介虫生育，毛虫耗损，而羽虫不能生成。太阳寒水司天，鳞虫不生育，倮虫生育。太阳寒水在泉，鳞虫损耗，倮虫不育。

凡六气与五运相乘之年，所应的虫类更不能孕育。所以六气所主的司天在泉，各有制约的作用。岁运有所化生，在泉之气制约己所胜者，司天之气制约岁气之胜己者，司天之气制色，在泉之气制形，五类动物的繁盛和衰微，各自随着六气的不同而相应。因此有胎孕和不育的分别，生化的情况也不能完全一致，这是运气的一种常度，因此称之为中根。在中根之外也有5种气化，所以生化便有了区别，有五



exhausted; and the caterpillar cannot grow up. [When] Yangming governs the heavens, the beetles will be quiet; the winged insects will multiply; and the beetles cannot grow up. [In the year when Yangming is] in the Spring, the beetles will multiply; the caterpillar will be exhausted; and the winged insects cannot grow up. [When] Taiyang governs the heavens, the scaled worms will be quiet; and the naked worms will multiply. [In the year when Taiyang is] in the Spring, the scaled worms will be exhausted; and the naked worms cannot grow up. ”

“[When the six kinds of Qi and five kinds of animals] subjugate each other, the failure [of the insects in multiplication corresponding to the restricted year] worsens. So [when a kind of] Qi predominates, [it is] restricted [by others at the same time]; [when the Motion of a] year starts, [it must] generate [and transform something]; [when a kind of Qi is in] the earth (the Spring), [it] restrict [the kind of Qi that it] dominates over; [when a kind of Qi governs] the heavens, [it will] restrict [the kind of Qi that it is usually] inferior to. [The Qi that governs] the heavens restricts colors^[8]; [the Qi that is in] the earth (the Spring) restricts forms. [Thus] the growth and decline of the five kinds [of insects are monitored] according to the corresponding Qi [in each year] . That is why [some insects] can multiply [but some] cannot [and this is also the reason why] the dominating [Qi in a year is] not the same. [In fact,] this is the general law of Qi known as the root [of all things among the Wuyun (Five-Motions)]. [There are] also five [kinds of] external roots. That is why there

【原文】

根于外者亦五，故生化之别，有五气五味五色五类五宜也。”

70.25 帝曰：“何谓也？”

70.26 岐伯曰：“根于中者，命曰神机，神去则机息。根于外者，命曰气立，气止则化绝。故各有制，各有胜，各有生，各有成。故曰：不知年之所加，气之同异，不足以言生化，此之谓也。”

70.27 帝曰：“气始而生化，气散而有形，气布而蕃育，气终而象变，其致一也。然而五味所资，生化有薄厚，成熟有多少，终始不同，其故何也？”

70.28 岐伯曰：“地气制之也，非天不生，地不长也。”

【今译】

气、五味、五色、五类、五宜。”

70.25 黄帝问道：“这是什么道理呢？”

70.26 岐伯回答说：“根于中的叫做神机，神去则生化的机能也就停止了；根于外的叫做气立，气的运动停止则生化随之断绝。所以各有所制，各有相胜，各有所生，各有所成。所以说，不知道当年的岁运岁气相加临，不懂得六气和岁运的异同，就不足以谈生化。就是这个意思。”

70.27 黄帝说：“气形成就能生化，气扩散就有形，气布施而有化育，气终而化育之象变，这种情况是一致的。然而五味所禀受之气，在生化上有厚有薄，在成熟上有少有多，其开始和结果也有不同，这是什么缘故呢？”

70.28 岐伯回答说：“这是由于受在泉之气的制约，故其生化非天气则不生，非地气则不长。”



is a difference in generation and transformation. [And this is also the reason why there are] five kinds of Qi, five kinds of tastes, five kinds of colors, five kinds of things and five kinds of suitability.”

70. 25 Huangdi asked, “What does it mean?”

70. 26 Qibo answered, “[If it] originates from the middle [of things, it is] called Shenji (magic mechanism). [If] Shen (Spirit) has disappeared, the activity [of Qi transformation] will stop. [If it] originates from the exterior [of things, it is] called Qili (origination of Qi). [If] Qi stops [moving,] transformation will be ceased. So [all things are respectively] restricted [by something], dominate over [something], generate [something] and accomplish [something]. That is why it is said that unawareness of the arrival [of Qi] in the year [as well as] the similarity and difference between Qi and [Motion] makes it impossible [for one] to understand generation and transformation. Such is just the reason.”

70. 27 Huangdi said, “Qi begins to generate and transform [when it] starts to originate. [Things] begin to configure [when] Qi [starts] to spread; to develop and multiply [when] Qi starts to distribute; and to change [forms when] Qi stops [transformation]. [Such a correspondence is] always the same. However, the five flavors can promote [certain things]; the generation and transformation are either slight or heavy; the maturity is sometimes more and sometimes less; and there is a difference between the beginning and termination. What is the reason?”

70. 28 Qibo said, “[This is due to] the restriction of Diqi (Earth-Qi). [All the things in nature] cannot germinate without Tianqi (Heaven-Qi) and cannot grow without Diqi (Earth-Qi).”

【原文】

70.29 帝曰：“愿闻其道。”

70.30 岐伯曰：“寒热燥湿，不同其化也。故少阳在泉，寒毒不生，其味辛，其治苦酸，其谷苍丹。阳明在泉，湿毒不生，其味酸，其气湿，其治辛苦甘，其谷丹素。太阳在泉，热毒不生，其味苦，其治淡咸，其谷黔秬。厥阴在泉，清毒不生，其味甘，其治酸苦，其谷苍赤，其气专，其味正。少阴在泉，寒毒不生，其味辛，其治辛苦甘，其谷白丹。太阴在泉，燥毒不生，其味咸，其气热，其治甘咸，

【今译】

70.29 黄帝说：“请告诉我其中的道理。”

70.30 岐伯回答说：“寒、热，燥、湿等气，其气化作用各有不同。故少阳相火在泉，则寒毒不生，其味辛，其所主之味是苦和酸，其在谷类应于青和赤色之类。阳明燥金在泉，则湿毒不生，其味酸，其所主之味是辛、苦、甘，其在谷类应于赤色和白色之类。太阳寒水在泉，则热毒不生，其味苦，其所主之味是淡和咸，其在谷类应于黄色和黑色之类。厥阴风木在泉，则清毒不生，其味甘，其所主之味是酸、苦，其在谷类应于青色和红色之类，其气化专一，其味纯正。少阴君火在泉，则寒毒不生，其味辛，其所主之味是辛、苦、甘，其在谷类应于白色和赤色之类。太阴湿土在泉，燥毒不生，其味咸，气热者不化，其所主之味是甘和咸，其在谷类应于黄和黑色之类。太阴在泉，其生化之气淳厚，故咸味得以自守，其气专精，金不受害，所以



70. 29 Huangdi said, "I'd like to know the details."

70. 30 Qibo said, "Cold, Heat, Dryness and Dampness differ in transformation. So [when] Shaoyang is in the Spring, Cold-Toxin cannot be produced. [In this case,] the taste is pungency; the domination [is related to] bitterness and sourness. [In terms of] crops, [it is related to] dark green and red [crops]. [When] Yangming is in the Spring, Damp-Toxin cannot be produced. [In this case,] the taste is sour; the Qi is damp; the domination [is related to] pungency, bitterness and sweetness. [In terms of] crops, [it is related to] red and white [crops]. [When] Taiyang is in the Spring, Heat-Toxin cannot be produced. [In this case,] the taste is bitter; the domination [is related to] blandness and saltiness. [In terms of] crops, [it is related to] yellow and black [crops]. [When] Jueyin is in the Spring, Cool-Toxin cannot be produced. [In this case,] the taste is sweet; the domination [is related to] sourness and bitterness. [In terms of] crops, [it is related to] dark green and red [crops], the Qi [of which] is constant and the taste [of which] is pure. [When] Shaoyin is in the Spring, Cold-Toxin cannot be produced. [In this case,] the taste is pungency; the domination [is related to] pungency, bitterness and sweetness. [In terms of] crops, [it is related to] white and red [crops]. [When] Taiyin is in the Spring, Dryness-Toxin cannot be produced. [In this case,] the taste is saltiness; the Qi is Heat; the domination [is related to] sweetness and saltiness. [In terms of] crops, [it is related to] yellow and black [crops]. [If] the transformation is heavy, salty [taste] can be maintained; [if transformation of] Qi is constant,

【原文】

其谷龄柜。化淳则咸守，气专则辛化而俱治。

70.31 故曰：补上下者从之，治上下者逆之，以所在寒热盛衰而调之。故曰：上取下取，内取外取，以求其过。能毒者以厚药，不胜毒者以薄药，此之谓也。气反者，病在上，取之下；病在下，取之上；病在中，傍取之。治热以寒，温而行之；治寒以热，凉而行之；

【今译】

辛味也得以生化，而与湿土同治。

70.31 所以说：司天在泉之气不及而病不足的，用补法时当顺其气；司天在泉之气太过而病有余的，治疗时当逆其气。根据司天在泉之气寒热盛衰进行调治。所以说：要用上取、下取、内取、外取之法，探求其致病的原因。凡体强能耐受毒药的，就用气味俱厚、性较峻猛的药物治疗；体弱而不能耐受毒药的，就用气味俱薄、性较和缓的药物治疗。就是这个道理。若病气反其常候，则病在上的，取治其下；病在下的，取治其上；病在中的，取治其傍。治热病用寒药，而用温服的方法；治寒病用热药，而用凉服的方法；治温病用凉药，而用冷服的方法；治清冷的病用温药，而用热服的方法。所以应根据病



pungency will be generated. ”

70. 31 “That is why it is said that [the diseases due to insufficiency of the Qi that governs the heavens and the Qi that is in the Spring can be treated by] supplementation in accordance with [the movement of its Qi]; [the diseases due to excess of the Qi that governs the heavens and the Qi that is in the Spring can be treated by] the therapy against [the movement of its Qi]. [In both cases, the diseases should be] dealt with [according to the manifestations of] cold, heat, hyperactivity and decline. That is why it is said that [the study of diseases should cover] the upper, lower, internal and external [aspects so as to find the exact causes] . [The patients who] can tolerate toxic [drugs can be treated by] drugs with heavy flavor [that are drastic in nature while the patients who] cannot bear toxic [drugs can be treated by] drugs with slight flavor [that are mild in nature]. This is just the reason. [If] Qi is reverse [in motion,] the disease [that is located] in the upper [part of the body can be cured by] treating the lower [part of the body]; the disease [that is located] in the lower [part of the body can be cured by] treating the upper [part of the body]; the disease [that is located] in the middle [of the body can be cured by] treating the lateral [side of the body] . Heat [disease can be] treated with cold drugs [and the decoction of which should be] taken [when it is] warm; cold [disease can be] treated with heat drugs [and the decoction of which should be] taken [when it is] cool; warm [disease can be] treated with cool drugs [and the decoction of which should be] taken [when it is] cold; cool [disease can be] treated with warm drugs [and the

【原文】

治温以清，冷而行之；治清以温，热而行之。故消之削之，吐之下之，补之泻之，久新同法。”

70.32 帝曰：“病在中而不实不坚，且聚且散，奈何？”

70.33 岐伯曰：“悉乎哉问也！无积者求其脏，虚则补之，药以祛之，食以随之，行水渍之，和其中外，可使毕已。”

70.34 帝曰：“有毒无毒，服有约乎？”

70.35 岐伯曰：“病有久新，方有大小，有毒无毒，固宜常制矣。大

【今译】

者身体虚实的不同，或用消法，或用削法，或用吐法，或用下法，或用补法，或用泻法。久病新病都可根据这些原则进行治疗。”

70.32 黄帝问道：“若病在内，不实也不坚硬，有时聚而有形，有时散而无形，怎样进行治疗呢？”

70.33 岐伯回答说：“您问得真仔细啊！没有积滞的，应当从内脏方面去探求其病，虚的用补法，用药物祛除其邪，然后用饮食调养，或用水渍之法调和其内外，便可使其痊愈。”

70.34 黄帝问道：“有毒药和无毒药，服用时有一定的要求吗？”

70.35 岐伯回答说：“病有新久的不同，方有大有小的差异，药物有毒无毒的差别，服用时当然有一定的要求。凡用大毒之药治病，病去十分之六，不可再服；用常毒之药治病，病去十分之七，不可再服；用



decoction of which should be] taken [when it is] hot. [So patients should be treated according to their constitution] with either resolving therapy or reducing therapy, vomiting therapy or purging therapy, tonifying therapy or eliminating therapy. [The treatment of both] new and old [diseases must follow] such a rule.”

70. 32 Huangdi asked, “The disease inside is neither substantial nor hard. [It sometimes] accumulates and [sometimes] disperses. How to deal with it?”

70. 33 Qibo answered, “What a detailed question [Your Majesty] have asked! [If there is] no accumulation, the Zang-Organ should be analyzed. [For the treatment of] Xu (Deficiency or Asthenia) [syndrome], [the method of] Bu (supplementation)^[9] can be used. [If there is Xie (Evil),] drugs [can be used to] eliminate it. [The patient should take proper] food [to build up his or her health] at the same time. [Besides,] running water [should be used to] soak [the body so as to] regulate the internal and external [parts of the body]. [With such a treatment, the disease will be] cured eventually.”

70. 34 Huangdi asked, “Are there any rules [for taking] toxic and nontoxic [drugs]?”

70. 35 Qibo answered, “Diseases are [either] chronic [or] new; prescriptions are [either] large [or] small; [drugs] are [either] toxic [or] nontoxic. [There are] certainly rules [for taking them]. [To use drugs with] great toxicity to treat a disease, [the rule is to stop the use of it when] 60% of the disease is cured; [to use drugs with] moderate toxicity to treat a disease, [the rule is to stop the use of it when] 70% of disease is cured; [to use drugs with] mild toxicity to treat disease, [the rule is to stop

【原文】

毒治病，十去其六；常毒治病，十去其七；小毒治病，十去其八；无毒治病，十去其九。谷肉果菜，食养尽之，无使过之，伤其正也。不尽，行复如法，必先岁气，无伐天和。无盛盛，无虚虚，而遗人夭殃，无致邪，无失正，绝人长命。”

70.36 帝曰：“其久病者，有气从不康，病去而瘠，奈何？”

70.37 岐伯曰：“昭乎哉圣人之问也！化不可代，时不可违。夫经络以通，血气以从，复其不足，与众齐同，养之和之，静以待时，谨守

【今译】

小毒之药治病，病去十分之八，不可再服；即使用无毒之药治病，病去十分之九，也不必再服。以后就用谷类、肉类、果类、菜类等饮食调养，使邪去正复而病愈。不要用药过度，以免伤其正气。如果邪气未尽，再用药时仍如上法。必须首先知道该年的岁气盛衰情况，不可攻伐自然的冲和之气。不要使实者更实，虚者更虚，给患者留下后患。不要使邪气更盛，不要使正气丧失，以免断送了病人的性命！”

70.36 黄帝问道：“久病之人，气机虽已调顺而身体不得康复，病虽去而形体依然瘦弱，应当怎样调治呢？”

70.37 岐伯回答说：“您问得真细致啊！天地之气化，是不可用人力去替代的；四时运行的规律，是不可以违背的。若经络已经畅通，血气已经和顺，要恢复正气的不足，使其与正常人一样，就要进行补



the use of it when] 80% of the disease is cured; [to use drugs with] no toxicity to treat disease, [the rule is to stop the use of it when] 90% of the disease is cured. [Then the patient should take] food, meat, fruit and vegetables to build up the health. [Care should be taken] to prevent excessive use [of drugs lest] Zhengqi (Healthy-Qi) be damaged. [If Xie (Evil) is] not fully eliminated, [drugs can be used] with the methods mentioned above. [When using drugs to treat diseases, one] must be aware of [the condition] of Qi in the year, avoiding violation of natural harmony and [the practice of making] predominance more predominant and deficiency more deficient¹⁰¹. [If such a practice is not avoided, it will] bring the patient calamities. [In addition, care should be taken] not to induce [the invasion of] Xie (Evil) and not to damage Zhengqi (Healthy-Qi) [lest] the life of the patient be threatened.”

70. 36 Huangdi asked, “[Among the patients with chronic diseases,] some cannot rehabilitate [though] Qi is already smooth [in circulation] and some are very weak [though] the disease has already been cured. How to deal with [these problems]?”

70. 37 Qibo answered, “What an excellent question [Your Majesty] have asked! Transformation cannot be replaced [by something else] and the order of the seasons cannot be violated. [When] the Channels and Collaterals are dredged, blood and Qi flow smoothly, [measures should be taken] to restore [Zhengqi (Healthy-Qi) which is] insufficient, and just as [what] healthy people [do], carefully cultivate [health], harmonize [the interior and exterior of the body], quietly observe natural changes, protect [the genuine] Qi and avoid any violation. [In such a way,] the

【原文】

其气，无使倾移，其形乃彰，生气以长，命曰圣王。故《大要》曰：无代化，无违时，必养必和，待其来复，此之谓也。”

70.38 帝曰：“善。”

【今译】

养和调和。要耐心等待天时，谨慎守护真气，不使有所消耗。这样病人的形体就会强壮，生气就可以长养。这就是圣王之法。所以《大要》上说：人力不能代化，养生不可违时，必须注意保养，必须调和阴阳，以待正气的恢复。就是这个意思。”

70.38 黄帝说：“好。”





body will be strengthened and Shengqi (Vital-Qi) will be invigorated. [Those who can follow such a way to cultivate their health can be] called Shengwang (King of Sages). That is why it is said in [the book entitled] *Dayao* that no [human efforts can] replace transformation, no [practice is allowed] to violate the order of seasons and [cares must be taken] to strengthen [the body] and harmonize [Yin and Yang] to wait for the restoration [of Zhengqi (Healthy-Qi)]. The reason is just like that.”

70. 38 Huangdi said, “Good!”

Notes:

[1] The three conditions of Qi refer to the balance, excess and insufficiency of Qi.

[2] Coolness refers to Metal-Qi.

[3] There are different explanations about “lower hardness”. One explanation is dry feces; the other explanation is hard mass in the lower abdomen.

[4] Clear-Qi (清气) refers to coolness.

[5] The left refers to the north and the right refers to the west.

[6] The left refers to the east and the right refers to the south.

[7] The original Chinese characters for “cause hemorrhage” are Chi (赤, red) Wo (沃, fertile) Xia (下, down). Another explanation about these three Chinese characters is “multicolored dysentery”.

[8] Colors refer to white, dark green, red, yellow and black which represent the Qi of the Wuyun (五运, Five-Motions) respectively.

[9] See [16] in Chapter 20.

[10] “Making predominance more predominant and deficiency more deficient” means to use the method of implementation or reinforcement to treat Shi (Excess or Sthenia) syndrome and to use the method of purgation to treat Xu (Deficiency or Asthenia) syndrome.